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1840.

26.

*For The Trinity College Dublin
from the Author
J. E. Barber Beaumont*

A

SUNDAY MANUAL,

USED AT

THE CHAPEL

IN

BEAUMONT SQUARE,

MILE END OLD TOWN.

LONDON:

THOMAS ALLMAN, 42, HOLBORN HILL.

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ADVERTISEMENT.

ALL persons who have applied their minds to moral and religious inquiries must be gratified by discovering, that in every age and nation, and amid all conflicting theories of religion, the wise and good have always thought nearly alike on the general principles of conduct which produce human happiness or woe. These principles are in fact nothing more than rational inferences from what is seen and learnt in the workings of nature; and so long as people adhere to nature and reason for their guide, they cannot but travel together, and arrive at similar conclusions.

The concurrence is delightful; and while it necessarily tends to excite mutual good-will and sympathy among mankind, it also creates a hallowed mindfulness and adoration of the great first cause from which such admirable harmony and every blessing flows. This *Natural Theology* is the basis of *all religions*, and is in itself the *universal religion*. The Scriptures abound with admirable elucidations of these principles: but the teachers of sects insist on professions of implicit belief in certain mysteries, miracles, and dogmas, whereon many reasoning Christians are unconvinced; and as the latter would consider it a disgraceful act of hypocrisy, and a gross impiety, in public worship, to address their Creator with protestations that were insincere, they abstain from attending church or chapel altogether.

To afford Christians of every sect, and the religiously disposed of all persuasions, the satisfaction of assembling together for divine worship, and of having their minds refreshed and invigorated by expositions of the principles which naturally produce peace and happiness, free from the supernatural creeds upon which mankind are divided and exasperated, the Chapel in Beaumont Square has been opened and endowed.

The arrangement of the Morning Devotion on Sundays is as follows :—

The service begins at eleven A. M. with a symphony. The Minister then, in an *opening address*, states the objects of the Meeting, exhorting the congregation carefully and impartially to reflect on and inquire into what has been their conduct, particularly since the last weekly meeting, and to ask their consciences whether they have faithfully discharged their moral duties, of which he gives a summary description. He suggests that those who have fulfilled them as occasion has required, are entitled to rejoice in the cheerfulness of an approving conscience ; but that others who have violated, or neglected them, are not entitled to that comfort, until they shall have repented, and made the best amends in their power by redoubled diligence in doing good.

This exhortation is followed by a *hymn, anthem, or chorus*.

A *lesson* is then read upon one of the moral duties. These are brought under twelve leading principles or laws of nature ; one of which is made the subject of a

lesson on each Sunday : and the whole are gone through once in every quarter, or four times in a year.

The reading of the lessons is followed by a *hymn, anthem, or chorus*.

An adoration of the Almighty is then delivered, having reference to some of the most striking manifestations of the Divine wisdom and goodness in the physical and moral world.

This is followed by a *hymn, anthem, or chorus*.

A lecture or sermon, which usually bears on the lesson of the day closes the service, and a strain of music in accordance with the lecture accompanies the departure of the congregation.

The object is every Sunday morning to bring the principles of conduct which conduce to our safety and happiness in life before the minds of the congregation—first by describing the whole round of duties in a summary manner in the opening address, then by reasoning on some particular duty in the lesson of the day, and afterwards illustrating it, and enlarging on it in the sermon.

The Sunday evening service will commence at seven o'clock, and consist of a series of lectures in which the most remarkable phenomena of nature will be described and explained, in illustration of the infinite wisdom, beneficence, and power of God, in a manner which, it is hoped, will strengthen the mental capacity, and enrich its stores, while it improves the moral and religious feelings of the hearers.

INTRODUCTION.

THE great business of life is to preserve it, and virtuously to enjoy it, for without exertions to support life it expires; and enjoyment, or the hope of enjoyment, is necessary to stimulate exertions. Looking around us, we see that a benevolent Creator supplies us with abundant materials for these purposes, and with reason to direct us in the use of them; and that as we act on virtuous or vicious principles we succeed or fail. Careful observations on the events of life, and their causes and consequences, instruct us in the one and the other. They teach us that certain actions and forbearances produce good, and that other actions and indulgences lead to evil, the welfare or woe of our fellow-creatures being essentially mixed with our own individually.

The lessons which follow are intended practically to point out these important distinctions. They are inferences from the workings of nature elicited during a long experience, and are believed to accord with those of the generality of thinking persons; but the writer has no desire to press them beyond a fair hearing. Every man with an honest purpose, and a careful attention, is entitled to think for himself, to examine the workings of nature with his own reasoning powers, and abide by his own conclusions.

Appended to these lessons are extracts from the moral precepts contained in the Old and New Testament, in the writings of Chinese, Greek, and Roman philosophers, and also in the Koran of Mahomet. These shew that among the enlightened and sagacious of all ages and

nations, similar inferences have been drawn for our rules of moral conduct. The concurrence of the wisdom of the ancients with modern observations is of less importance, as giving sanction to the latter, than as shewing that so long as mankind are faithful to nature and reason, scarcely a shade of difference arises amongst them on the general principles of their duties.

The enlightened natural Religionist, while elevating his thoughts above the objects that surround him to the worship of the Creator, and to an understanding of the Divine laws, which are revealed to him by the workings of nature, and which it is his duty to obey, has the highest authority for his guidance. The works of nature afford the clearest manifestation of the Divine presence that is permitted to mortal man. Those works compose his text book. He therein reads the will and intention of his Creator: he finds instructions for his conduct in life which are just, consistent, and clear; and, at the same time, he feels inspired with an exalted sense of the infinite power and wisdom of the Divinity, and a pure and holy adoration of his boundless mercies. He also acquires continual mental and moral improvement and delight while attending his devotions, in place of that bewilderment of the reasoning powers, and prostration of the understanding, and disregard of truth, which are produced by insisting on his professing belief in mysteries, which he is unable to comprehend.

In the religion of nature there is nothing that encourages a belief that indulgence in sins intended, and absolution for sins committed, may be purchased by those who can pay for them, or that a life of crime may

be expiated at the last hour by virtue of repentance and belief in a particular creed, and that the criminal will be then elevated to an immortality of joy equally with others whose lives have been passed in conferring benefits on their fellow-creatures ; nay, in preference to them, if the latter cannot believe as they are desired to do. But it teaches that good actions alone are to be relied on as productive of reward, while evil doing is invariably followed by proportionate punishment.

The religion of nature repels the attempts of the gloomy, the oppressed in conscience, and the hypocritical, under pretence of superior sanctity, to reduce others to their own miserable condition, by imposing vexatious restraints, and mortifying observances upon them, for nature shews that "the Lord loveth a cheerful heart."

The religion of nature is in accordance with the rational part of all religions. It inculcates the benefits of good-will and mutual assistance among all men, of whatever religious persuasion they may be. It pretends to no forgiveness of sins and immortal joy for believers in one spiritual doctrine, and of endless punishment to those who think differently, therefore it cannot be used by the crafty and ambitious as the means of swelling the ranks of their followers, and exciting them to intolerance toward others ; but, on the contrary, it seems to be the destined and only means by which the incessant contentions of sects for mastery, which have ever been the torment of individuals and of nations, will be at last allayed, and the clouds of superstition be so effectually dispersed as to enable mankind to discover that they are all members of one family ; that as one Creator governs and

protects, so one feeling of divine worship is due from all men, that divine worship being the Religion of Nature.

Entertaining these bright hopes and expectations, and finding that Natural Religion embraces every motive that can impel mankind to fulfil their duties with vigilance and fidelity ; to inspire mutual friendliness and co-operation among them ; to raise the most sublime conceptions of the infinite power, wisdom, justice, and benevolence of an Almighty Creator and Preserver, and a belief that good and bad actions will be followed by proportionate rewards and punishments, the Natural Religionist is disinclined to disturb his pure faith, derived immediately from the works of nature, with the conflicting dogmas insisted on by rival sectaries ; he therefore selects from the writings of the good and wise of all religions, the important observations which enlighten mankind in the knowledge of their moral and religious duties, and he leaves the excitements of mystery and controversy in the hands of others. *

* The quotations which are subjoined to the following Lessons, contain a few questionable topics, but they are characteristic of the times, and are so far instructive and interesting.

THE OPENING ADDRESS.

My dear friends and auditors, we are assembled here with the object of effectually promoting a rational and beneficial opening of our weekly festival. As this is our appointed day of rest, it is requisite that we suspend those pursuits of gain, and those anxious cares, which at other times are both natural and laudable with the bulk of mankind; and as it is proper that we should commence the enjoyment of the day with an unruffled temper, it is necessary that we should divest our minds of those rivalries and contentions which are too apt to spring up in the business of life. Many neighbouring families thus assembling in a becoming serenity, and with their moral and religious improvement in view, can scarcely fail to advance those objects, to engender feelings of mutual respect, and to promote each other's happiness individually and collectively.

With hearts and minds thus prepared, enter we then upon the discharge of our Sunday duties. And first in order it seemeth right that we should carefully meditate on what we have done, and on what we have not done that we ought to have done, particularly during the last week; that we should call to mind the duties which experience teaches us to be requisite and necessary to sustain life and render it happy, and ask ourselves whether we have duly performed them as occasion has required.

The things that are necessary for us to do, and to abstain from doing, to promote our safety and welfare,

we naturally learn from observations on the events of life, and on their causes and consequences. In this moral study we are greatly assisted by the opinions of the good and wise of all times and places. But our principal Text-book is the book of nature! Our chief light to read it by, is the Reason which God has given us.

Proceeding by this light on our self-examination, we may begin by asking ourselves whether we have been **INDUSTRIOUS**? for the first duty which we must perform to preserve life is **INDUSTRY**. No living thing can continue in existence without the constant aid of industry. Our numerous wants and desires, our mental improvement and gratifications—the means of supporting our families, and of doing good to others who deserve it, and generally of fulfilling our duties to society, can only be supplied by great industry. Have we, then, each of us, in the station of life in which it has pleased God to place us, performed this indispensable duty?

But life-preserving industry will fail, unless it be seconded by the virtue of **ECONOMY**. If men spend all they earn when in health and vigour, in employment and freedom from encumbrance, what is to support them in sickness and old age, when in want of employment or in misfortune? They must absolutely take from others for their support as dependents, paupers, or robbers, or perish! There is no other alternative. From this base or criminal dependence it is the duty of every man to secure himself by timely economy. Industry and frugality in youth are the surest guides to ease and independence in after life. They place men above the usual temptations to meanness and dishonesty: they raise them to honour

among their fellows, and enable them to gratify their declining years with acts of beneficence. Have we duly regarded this important duty? Then have we done our duty to our neighbours in regard to **HONESTY**. Have we acted with strict integrity to our employers, and to all who have put trust in us?—Have we done no injustice to any one? Do our consciences acquit us not only of the heinous crimes of theft and fraud which involve legal punishment, but of the minor dishonesties, against which no legal penalties are provided?—Have we practised no deceptions in our dealings?—Have we taken no undue advantage of another's ignorance to exact unfair profits? Nor of another's confidence in our advice, to inveigle him into unreasonable expences for our gain? Have we paid to every one his due? Contracted no debt which we shall be unable to pay? Are we free from the dishonesty of dissipating the money which is due to creditors in personal indulgences and extravagances? Dishonesty in every shape is inconsistent with the peace of society, and sooner or later is sure to bring him who practices it to shame and misery.

Then have we maintained **TRUTH**? Falsehood is nearly akin to dishonesty, of which it is the usual forerunner, and the necessary companion. No confidence can be placed in a liar; no trust can be reposed in him; no satisfaction can be felt in listening to him. His actions are inconsistent with the enjoyments of life, and he becomes an outcast from the love, the sympathies, and the respect of his fellows. Do our consciences acquit us of this odious and degrading vice?

In addition to these stern and indispensable moral

duties have we, as necessity has urged, and our means enabled us, exercised the milder virtue of **CHARITY**? Have we sympathised with the meritorious when unfortunate, identifying our feelings with their sufferings, and assisting them to overcome their difficulties?

Extending this generous feeling to all those with whom we commune, have we regarded their honest differences of opinion from our own with indulgence? For that exercise of charity is also necessary for the preservation of peace and happiness. Then have we been **GRATEFUL**? Have we repaid the anxieties and sacrifices of our Parents for our benefit, with obedience and gratitude? Have we, in like manner, discharged our obligations to other benefactors,—to our Instructors for their assistance, and to our Employers for the preference they have given us? Unless these debts of gratitude be paid, the neglect must tend to dry up the fountains of benevolence, and we see that upon their uninterrupted flow the enjoyments of life, and life itself are frequently dependent.

Have we acted with **FIDELITY** to those with whom we are bound by mutual obligations, as in the relations of Husband and Wife—of Parent and Child—of selected Friends—of Partners in business—of Master and Servant—of Landlord and Tenant—of Buyer and Seller—of Leader and Follower? *Fidelity* between persons standing in these relations to each other is evidently necessary for their mutual peace and prosperity, as the want of it must be fatal to their success or preservation.

Then do we enjoy that blessing of easy purchase, but of value beyond price, **CONTENTMENT**; or do we in wayward mood envy the more shewy advantages of

others, and repine for the want of them? Have we yet to learn that wealth and rank, and influence and power, so much the envy and the desire of mankind, bring with them bodily ailments, and mental cares, crosses, and vexations, which are unknown to persons in humble stations? A philosophically virtuous mind finds a solace in every condition of life; and severe indeed must be the adversity which deprives it of the balm of contentment.

Next, we may ask ourselves, have we maintained a strict observance of **TEMPERANCE**? or have we been so negligent of our own self-respect and preservation, and so regardless of the good opinion of others, as to degrade ourselves by excess in drinking? [Of all the vices which spread misery among our countrymen, there is none so extensively destructive as *Intemperance*! A drunkard is a curse to his family, and a pest to society; for he disables himself from doing his own duties, and is continually violating the rights of others; he divests himself of the heavenly gift of reason, and levels himself to the condition of a brute beast. Indeed, there are few brutes by nature so noxious as himself. His passions are inflamed, his mind bewildered or lost—his moral feelings debased. Debauchery, dishonesty, and pauperism, quarrels, riots, and murders, mark his progress. His family are rendered miserable; his body becomes the abode of suffering and disease; and his life is prematurely destroyed.]

Having thus briefly brought under observation the routine of active duties, which are fit subjects for our self-examination, we should further reflect and ask ourselves whether we have so practised these several duties,

and so moderated our desires that they may conduce to useful or honorable ends? For where this wise governing principle, variously termed PRUDENCE, DISCRETION, and COMMON SENSE, is wanting, there is scarcely a virtue that may not become a vice.

The duty of prudence is even more necessary to moderate the *ardour* of our *passions*, by which the faculties may be excited to such heights of exertion as may be necessary for our safety, benefit, or joy, but which, unless restrained by prudence, are apt to hurry us into danger, loss, and misery.

To sustain us in the habitual exercise of these duties, there is occasion for the presence of another virtue, namely FORTITUDE, for without this firm support the sound inductions of reason, that our permanent felicity and safety can only be secured by a strict performance of the moral duties, will too frequently be misled by the apparent advantages of their violation.

Has our moral courage nevertheless sustained us? Have we not only performed our duties as they have been urged upon us by necessity, or been adopted from the obvious and immediate benefits which they yield, but have we resolutely persisted in the discharge of them in spite of inducements and temptations to the contrary, and under the trials of poverty and affliction?

If, after a careful self-examination, we find that we have fully discharged these duties, or such of them as have been required from us, we have just cause of self-congratulation, and are entitled to rejoice in the lightness of an unburthened conscience, and the reward of cheerful relaxation.

But if it appear that we have been deficient in our duties, it is incumbent on us to continue our serious meditations and repent, and consider by what additional exertions we may best supply our omissions and make amends for our transgressions. It is not enough for us to say, or to feel, that we are sorry for our errors, all are naturally so when the gratification of the indulgence in errors has passed away, and their bad consequences only remain. We must firmly resolve not to repeat them, and more than that, we must make actual amends for wrongs committed ; and we should lose no time in making this reparation, for we know not how soon the amount of our good and bad deeds may be closed and balanced for final retribution. This leads me to my last question, Has our sense of the moral duties been raised and refined by the sense of RELIGION ?

By this sense is meant an elevation of thought above the occurrences of life which immediately concern us, to the contemplation of so much of the general system of nature as comes within the reach of our understandings, and as a necessary consequence, to the adoration of its Almighty Creator and Preserver. This sense naturally follows the sense of our duties to each other, and ascends to a consideration of the duty we owe to God.

It shews to us that our Creator is bounteous to all His creatures in supplying them with means for the support and enjoyment of life, but that He has endowed us men with a superior mental power, by a diligent use of which we are enabled to sustain life with more certainty and enjoyment than other creatures.

It also informs us that the constant activity, change,

and progressive improvement which we observe in nature, proceed from the designs of the Creator, and the labours of his creatures ; that the vigilant in good works carry forward His intentions, and therein offer to Him the best devotion in their power. This religious sense further reminds us that all our actions pass under the eye of an all-seeing, all-wise, and Almighty Judge, from whose unerring justice all may expect reward or punishment according to their deserts : and it composes our feelings under trouble and affliction with the cheering hope, that if we stedfastly persevere in the discharge of our duties, we shall not fail to receive an abundant recompence, either in this life, or in a future state.

THE LESSONS.

LESSON 1.—INDUSTRY.

As we examine and consider the workings of nature, we find that nothing on earth can live without the aid of labour. The Almighty has given his creatures the means of living, but they must themselves use those means or die. Even vegetables die, unless they draw sap for their support. We may reasonably imagine, that if a man had all the world to himself, and were placed in the most favored part of it, he must work or perish. The fruits of the earth would not drop into his mouth ; nor the animals that browse on it, come to him to be killed and eaten, nor would they render up their furs and fleeces to clothe his naked body ; he must search and labour to live.

But we must regard man, not as an isolated being, for in a state of separation from his fellows he can seldom

support existence for a month. He is eminently a social animal; we, therefore, view him as in society with his fellow-men. In that state, when taught to respect the rights of others, and proceeding in peace and industry, we see that crowds of human beings are enabled to find subsistence and enjoyment for the natural term of their lives, in places where even a few if unassociated, or in hostility with each other, would prematurely die from famine or violence. But the necessity of labour continues, and it increases with the new desires which then spring up in him. In society, as in solitude, the necessities of life are only procurable through labour; and by the barter and exchange of each other's produce. Property is produce accumulated. If a man have no accumulation in store, no property to pay others to labour for him, he must himself labour daily to obtain his daily support; but if he do not labour to gain that support, as far as his natural rights are concerned, he must perish; subject only to the alternatives of obtaining support from the labour or property of others, by begging, fraud, or theft. Without industry, therefore, a poor man must perish, or be a burthen or a pest to society, and so we always find him. But as a man's thus extorting his support from the labour or property of others is unjust to them, and calculated to bring misery on himself, regular industry is evidently an imperative obligation on every man who is unpossessed of sufficient property to hire others to labour for him.

It is thoughtlessly said, why should the poor man be obliged to labour more than the rich? To answer this, it is only necessary that the essential distinction between poor and rich should be understood. Riches means the accumulated results of labour; every particle of the wealth we see has been drawn into existence by labour, either by the owner at some preceding time, or by his forefathers, or by some other persons, into the

fruit of whose labours he has had the good fortune to enter. This good fortune in some, and the want of it in others, springs out of many things inevitably connected with all social institutions: but in both cases *labour is the condition of life*. The only difference is that, in the case of the rich man the condition is already performed by him or for him, and he has its fruits accumulated for use; while in the case of the poor man, it has still to be performed by himself.

To that large and important portion of the community who, combining with the daily application of the working man, the cares and arrangements of men embarking property in a trade as master manufacturers or dealers, considerable industry, as well as prudence, is obviously necessary, lest their property be wasted, or their trade fail, and they sink from their station in the middle ranks to one of servitude and dependence.

But if a man's possession of property be so considerable as to enable him to purchase the labour of others to supply his wants and desires, without his having occasion to seek an increase of income by traffic, we find that diligence is still requisite to see that his wealth be not wasted, but be laid out usefully and honorably, according to his station. Then for the acquisition of those enlarged stores of knowledge which distinguish the gentleman of fortune from others, whose time and attention are engrossed by particular occupations for a subsistence, we observe that the gentleman has much occasion for industry. Habits of industry are further necessary to enable him to do various services of a public nature in his neighbourhood, which are best entrusted to gentlemen of education and independent fortune; and they are requisite, that he may perform his duties to others with wisdom and justice, as well as for his own personal credit and comfort. Experience further teaches

us that the fatigues of application are indispensable preparatives for the enjoyment of ease; that nothing is more irksome than undisturbed indolence; that a wearied labourer is not so spirit-worn as a gentleman who has nothing to do.

Generally we see that a well-directed industry is as necessary to enable a rich man to enjoy the advantages of wealth with satisfaction to his own feelings, and with honour in the world's eye, as it is to enable the poor man to provide for his simple wants, free from the sufferings of hunger, and the degradation of pauperism.

And universally how invaluable is that industry seen to be, which is employed in the acquisition of knowledge. Its advantages extend through every condition of life. Its rewards are never failing. Where the ignorant look and see nothing, the enlightened observer walks delighted, and gathers pleasure at every step. While the first is driven to sensual excitements to raise his gross animal spirits, the latter finds an intellectual feast at all times open to his enjoyment in the ever varying scenes and objects which surround him.

There are some who fear the levelling tendency of a general diffusion of knowledge among the working classes, but the levelling is upwards, and there is nothing fearful in that. The mental elevation of the poor takes nothing from that of the rich, but it adds to their comfort by surrounding them with intelligent beings, instead of those who are ignorant and gross in manners, and liable to be the dupes of any demagogue, or fanatic, who may play on their passions or prejudices. To all classes, then, the possession of knowledge is a treasure of great value. The industrious pursuit of it introduces the humblest to the best society. It brings them acquainted with the thoughts of the greatest men of all nations, and of all ages as expressed by themselves in their best manner,

namely in their writings. It informs them of the various manners and customs, and wonders of the world, without their being at the trouble of travelling over it. Even if separated from their books, and from society, the industrious in gathering knowledge are never lonely, for they still enjoy an interesting companion in their own recollections and reflections.

This is but a faint sketch of the manifold advantages of industry, but it may be enough to awaken the mind to the truth, that without industry, and that well directed, life cannot be enjoyed, or even preserved.

In humble adoration, we may be permitted to add, that God is industrious ! In earth, air, and skies, we see the beneficent Spirit of nature ever-working, producing the fruits of the earth, and guiding the orbs of heaven. Let every man, therefore, follow the example of his Maker, and say in the words attributed to Jesus Christ, " My Father worketh, and I work."

EXTRACTS.

PROVERBS, VI., 4 to 11. Give not sleep to thine eyes, nor slumber to thine eyelids.—Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.—Go to the ant, thou sluggard ; consider her ways, and be wise ; which having no guide, overseer, or ruler ; Provideth her meat in the summer, and gathereth her food in the harvest.—How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ?—Yet a little sleep, a little slumber, a little folding of the hands to sleep : So shall thy poverty come as one that travelleth, and thy want as an armed man.—Chap. X., 1. A wise son maketh a glad father : but a foolish son is the heaviness of his mother.—4. He becometh poor that dealeth with a slack hand : but the hand of the diligent maketh rich.—5. He that gathereth in summer is a wise son : but he that sleepeth in harvest is a son that causeth shame.—16. The labour of the righteous tendeth to life ; the fruit of the wicked to sin.—26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.—

XII., 12. He that tilleth his land shall be satisfied with bread ; but he that followeth vain persons is void of understanding.—24. The hand of the diligent shall bear rule : but the slothful shall be under tribute.—XIII., 4. The soul of the sluggard desireth, and hath nothing : but the soul of the diligent shall be made fat.—11. Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.—XIV., 23. In all labour there is profit : but the talk of the lips tendeth only to penury.—XV., 19. The way of the slothful man is an hedge of thorns ; but the way of the righteous is made plain.—XVIII., 9. He also that is slothful in his work is brother to him that is a great waster.—XIX., 15. Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.—24. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.—XX., 4. The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest, and have nothing.—13. Love not sleep, lest thou come to poverty ; open thine eyes, and thou shalt be satisfied with bread.—XXI., 5. The thoughts of the diligent tend only to plenteousness ; but of every one that is hasty only to want.—25. The desire of the slothful killeth him ; for his hands refuse to labour.—XXII., 29. Seest thou a man diligent in his business ? he shall stand before kings, he shall not stand before mean men.—XXIII., 12. Apply thine heart unto instruction, and thine ears to the words of knowledge.—XXIV., 30 to 34. I went by the field of the slothful, and by the vineyard of the man void of understanding :—And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.—Then I saw, and considered it well ; I looked upon it, and received instruction.—Yet a little sleep, a little slumber, a little folding at the hands to sleep.—So shall thy poverty come as one that travelleth ; and thy want as an armed man.—XXVII., 23 and 24. Be thou diligent to know the state of thy flocks, and look well to thy herds,—For riches are not for ever : and doth the crown endure to every generation ?—XXVIII., 19. He that tilleth his land shall have plenty of bread : but he that followeth after vain persons shall have poverty enough.

ECCLESIASTIC, IX., 10. Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, where thou goest.—X., 18. By much slothfulness the building decayeth ; and through idleness of the hands the house droppeth through.—XI., 6. In the morn-

ing sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

1 THESS. III., 10 to 12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.—Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

CONFUCIUS*.—Endeavour to imitate the wise, and never discourage thyself, how laborious soever it may be: for if thou canst arrive at thine end, the pleasure thou wilt enjoy in the attempt will recompense all thy pains.—He that in his studies wholly applies himself to labour and exercise, and neglects meditation, loses his time; and he that only applies himself to meditation, and neglects labour and exercise, does only wander and lose himself.—The first can never know any thing exactly; his knowledge will be always intermixed with doubts and obscurities; and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labour, but slight not meditation: meditate, but slight not labour.—Learn what thou knowest already, as if thou hadst never learned it: things are never so well known but that we may forget them.

ISOCRATES†.—Enure your body to labour, and your mind to wisdom, that by the one you may be able to execute your resolutions, and by the other determine what you ought to do for your advantage and interest. — Spend your leisure hours in hearing good discourses: by so doing you will learn, with ease

* Confucius, the celebrated Chinese philosopher, was born in the kingdom of Lou, which is at present the province of Chan Long, 551 years before the birth of Christ. His extensive knowledge and great wisdom made him every where known: his integrity and the splendor of his virtues made him beloved: kings were governed by his counsels, and the people revered him as a saint. He died in the 73d year of his age.

† Isocrates, a celebrated Greek orator and moralist, was born at Athens 436 years before Christ, and died at the age of 98. He was distinguished by the number and fame of his pupils, and by his wealth. He was intimate with Philip of Macedon, but was displeased with his ambition. He has always been much admired for the sweetness and graceful simplicity of his style, for the harmony of his expressions, and the prudence of his advice.

and facility, what has cost others a great deal of labour and pains to find out.—It would be as great a shame not to learn an useful discourse, as not to receive a good present which your friends should make you.—Those things you have attained the knowledge of must be retained by practice, and at the same time you must take care to inform yourself of those things of which you are ignorant.—Have a necessary regard to all that relates to the support of life; but cultivate your mind as much as you can, for a handsome mind is a noble thing, though shut up in an ordinary body.—Enure yourself to voluntary labour, that you may be the better able to undergo what necessity shall lay upon you.—Take time to deliberate and advise; but lose no time in executing your resolutions. It belongs to Heaven to prosper our undertakings; but it is our business carefully to consider what we do.

CICERO*.—Cato, son of Marcus, who was near of the same age with Publius Scipio, the first that had the surname of Africanus given him, tells us it was a usual saying of his, that he was never less idle, than when he was idle; nor less alone, than when he was alone. A noble and excellent sentence indeed, and worthy of so great and wise a person; by which it appears, that in the midst of leisure he could think of business, and was used when alone to converse with his own thoughts; so that he never was properly idle, and needed no company to entertain him in solitude.

SENECA†.—There is no man so miserable as he that is at a loss how to spend his time. He is restless in his thoughts;

* Marcus Tullius Cicero, one of the greatest men of antiquity, whether we consider him as an orator, a statesman, or a philosopher, was born at Arpinum, a city anciently of the Samnites, but now part of the kingdom of Naples, Jan. 3, in the 647th year of Rome, about 107 years before Christ. In his very active life, the most striking incident is his detection of the conspiracy of Catiline and his accomplices for the subversion of the commonwealth, during Cicero's consulship. For his conduct in this affair he was honoured with the glorious title of "Pater Patriæ," Father of his Country. He was assassinated on the 7th of December, about ten days from the settlement of the triumvirate, after he had lived 63 years, 11 months, and 5 days. His works will ever be the standard of true eloquence, and his philosophical treatises are an invaluable treasure of good sense, virtue, and true philosophy.

† Lucius Seneca. This celebrated stoic philosopher was born at Cordova, A.D. 12; and was put to death by his pupil, the tyrant Nero, A. D. 65, under a pretence of his being engaged in a plot against him. Nero allowing him to choose his mode of death, he preferred bleeding; but, although he opened several veins, the hemorrhage was insufficient to destroy life. He then took poison, but that also failing, he was removed to a hot bath, and there suffocated

unsteady in his counsels; dissatisfied with the present; solicitous for the future: whereas he that prudently computes his hours and his business, does not only fortify himself against the common accidents of life, but improves the most rigorous dispensations of Providence to his comfort.—It is for young men to gather knowledge, and for old men to use it; and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily study to make himself better.—He that would make his travels delightful, must make himself a temperate companion. A great traveller was complaining that he was never the better for his travels, “That’s very true,” said Socrates, “because you travelled with yourself.” Now, had not he better have made himself another man, than to transport himself to another place?

LESSON 2.—ECONOMY.

WE have seen that in all states of society and conditions of life, our daily wants require daily labour for their supply: but we also see that the exercise of labour is liable to long interruptions from various causes, and that extra supplies are often requisite to sustain fortuitous calamities: extra supplies, therefore, must be raised and saved in favourable times to supply deficiencies in times of adversity; and as the rewards of this *Economy* are certain and considerable, where property is secure, they encourage further economy and enterprise. The arts and blessings of civilization then rapidly expand, and the savings of individuals collectively produce the wealth of nations.

Until within these few years, the working classes, however well disposed, had but few opportunities to save

by an excess of steam. While bleeding he continued to deliver philosophical instructions, which were eagerly written down by his pupils. His wife Paulina, determining to share the fate of her husband, opened her veins; but her wounds were bound up, and she lived a few years longer in sorrow and solitude. The works of Seneca have ever been held in the highest estimation by the wise and just, and must ever command a foremost place among ethical writings. Thoughts more just, or better expressed, are no where found.

their extra earnings in good times, for their wants in bad times, or for their advancement in life. If they hid their savings, they were apt to be discovered and stolen; and if they lent them to a tradesman upon interest, he often turned out insolvent.

The institution of *Banks for savings*, first publicly brought forward in 1806, and since adopted by Government, affording to the working classes for the pence they put by, the same government security and interest enjoyed by the rich, constituted a new era in their moral history. Tens of thousands have availed themselves of the glorious boon, and large numbers have risen to wealth under its tutelary influence.

Notwithstanding these good examples and bright rewards, however, there are multitudes of working men who remain insensible to the virtue of Economy. Whatever earnings they make they instantly dissipate; they seldom retain more property than the clothes that cover them, the tools they work with, and, if married, some trifling articles of furniture. They depend on their weekly wages for their daily support, and even these many anticipate, pawning their things for a subsistence in the fore-part of the week, to redeem them out of their Saturday night's wages. But weekly wages frequently fail; sickness, infirmity, casualties, and want of employment, stop them; or the expences of a large family, or losses from fraud, robberies, or law, exhaust them: wherefore men who have not had the sense to save something when in health and employment, and uncumbered, are driven, when these times of adversity arise, to part with their few necessities, or to get into debt, if they can get trust, for a temporary support; and when these means fail, to beg or steal for a further subsistence.

But all these means of preservation are uncertain, peri-

lous, and reprehensible. It is, therefore, the bounden duty of every man, unless he be one of the few who has acquired or inherited an independent property, to make the best reserves in his power when in health, in work, and unincumbered, to meet his turns of adversity. For a working man to be, and continue to be an honest and respectable man, we see that he must be a frugal one. But when men are warmed by the genuine pride of independence, and in order to maintain it, are content to work hard and live upon little, they not only provide against want, but their virtue leads to higher rewards; their acquisition of property gives them a character above their fellows; it entitles them to the confidence of their superiors; it qualifies them for situations of trust; and it enables them to avail themselves of openings for their advancement. Thus we continually see that men of humble origin, by a steady adherence to industry and frugality, gradually rise to competence, to independence, and frequently to wealth. Economy is even more to be depended on for self-preservation and comfort than industry itself; for we have seen, that in various ways industry may be unable to act, but a property saved and secured, is a friend that never fails. It has been well said, that "a man grows rich not by what he gets, but by what he saves." And again, "any fool may have the luck to get money, but it requires a clever fellow to keep it."

Throughout the middle classes the virtue of Economy is more important, individually, than among the mere labouring classes, because with them the wretchedness of destitution, and the degradation of suing to charity for relief, are more sensibly felt; and because if they have the resolution to be rigidly economical they have usually more effective means of saving, and of turning their savings to good account. The antagonist principle to this economy is extravagance, and the vain-glory of people desiring to appear greater than they really are.

Among the lower class this vanity chiefly shows itself in the idiot rivalry who shall spend most at the public-house ; among the middle classes, it is frequently seen in the imitations of the dress, equipages, and entertainments of their superiors in rank. As far as this is done only to be thought something greater than they are, by strangers, the vanity is merely absurd. While unknown, what can it signify, whether they are supposed to be of one class or another ; but when they are known they must be thought worse of for their vain pretensions, and appear lessened by every act of extravagance, as in fact they are reduced in substance by them. How different is the respect acquired by the economist ! The gains, which others spend in making false appearances, he applies to improving his realities ; he is seen to buy at an advantage with ready money, and not to sell at a loss from necessity ; his stock increases and is of the best kind ; he improves in stability and competence, he is raised above the usual motives of meanness and dishonesty, he is free to follow the dictates of his conscience, to sit down with the glorious reward of independence, and to enable his progeny to reach an advanced position in society, should they follow in his steps.

Among the rich, Economy is of less consequence ; if they disregard it, we see that their wealth passes into the hands of others who may make a better use of it. Still a prodigal rich man is a bad member of society, for his wastefulness corrupts all about him ; but a rich man who expends his wealth with a graceful economy, is a public benefactor. In various employments he gives to useful labour its due reward, in his patronage of the fine arts he supplies motives to the exertions of genius, he adds to the splendour of his country, and to the improvement and enjoyment of its inhabitants. In his charities, while he is able to afford effective assistance in cases

where the really meritorious are suffering from misfortune, he is careful not to give encouragement to idleness, improvidence, or hypocrisy.

It is often remarked that men who have been prodigal in their younger days frequently become rigidly parsimonious in their latter years ; quite as much so as others who have been always frugal. The reason of the extravagant and the frugal arriving at the same conclusion in the fulness of their experience, seems to be that the prodigal in youth learn at last the value of property, by the sorrows which they have suffered through the want of it ; while the economists through life hold to the same lesson, from the comforts and advantages which the possession of it has always produced.

Economy, however, becomes avarice when the thirst of accumulation continues after an independence has been secured, and a provision is made for the reasonable assistance of a family. What does a man propose to himself who beyond these points continues to the last hour eager in the pursuit of gain ? Would he have his memory honored by dying possessed of an unusually large accumulation ? We do not find the world disposed to yield that tribute, they rather incline to condemn his avarice, or to question his integrity. Would he secure wealth in his family ? We too frequently see successors more expeditious in dispersing, than the fortune-maker was in gathering, and rarely find a property kept together through a continuance of three generations. Would he enhance the gratitude of his expectants by the largeness of his leavings ? This effect is less observable than that he increases the impatience for possession as he increases the prize, and that the enriched are not the last to sneer at his parsimony. Does he persist in saving for his successors to spend rather than to appropriate his property himself, in deference to their better judgment ?

This cannot be, because we see that he is often loud in condemning the extravagance of his expectant, while he goes on grasping and hoarding. The proverbial saying, "Avarice is the vice of age," is not without foundation.

In conclusion, we may recapitulate that Economy is a virtue indispensable for the preservation and enjoyment of life; that among the bulk of mankind it is an imperative duty; that we should save when young to sustain us against the casualties of life, to enable us to discharge our duties with punctuality, integrity, and a clear conscience, to bring up families should the charge arise, and to improve our condition should opportunity offer, and, finally, to attain independent support and comfort for ourselves in old age, and the means of doing good to others; but after the object of independence is attained, a disposition to appropriate wisely should succeed to the eagerness of further gain.

Nature affords ample confirmation of what we urge. She is both most economical, and most liberal. Since the beginning of creation, not a particle of matter has been lost. Every drop of water, every leaf that falls, and every blade of grass that seems to die, is gathered up by some one of the ministering powers of nature, and again made use of in some other form. Let man in this also learn to imitate the Author of Nature, and whilst he is ever ready to give liberally, let him waste nothing.

EXTRACTS.

PROVERBS, IV., 17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.—20. There is treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.—XXVIII., 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain

persons shall have poverty enough.—XXIX., 3. Whoso loveth wisdom rejoiceth his Father; but he that keepeth company with harlots spendeth his substance.

CONFUCIUS.—He who seeks pride in his habits, and loves not frugality, is not disposed for the study of wisdom: thou oughtst not even to hold correspondence with him.

ISOCRATES.—Endeavour to acquire wealth, that it may be useful to you, as well as possessed by you. Those only relish the fruition thereof who make it useful, whereas it is barely a possession to those who know not how to make a right use of it.—Set a due value on the riches you are master of, for two reasons: the one, that you may be able to pay large losses if they arise; the other, that you may have wherewith to relieve a friend in distress. As for the other regards of life, love them with moderation, and not excess.—Do not covet a superfluity of riches, but the enjoyment of a competency. Entertain a mean opinion of those who are continually heaping up wealth, and yet know not how to make use of what they have; for it fares with these men just as it does with those that possess a fine horse, without having the skill to ride him.—Be contented with what you have, and seek at the same time to make the best improvement of it you can.

CICERO.—In all our designs, and all our undertakings, nothing is more becoming than economy and regularity.

SENECA.—We never consider the blessing of coveting nothing, and the glory of being full in ourselves, without depending upon fortune. With parsimony a little is sufficient; and without it, nothing. Frugality makes a poor man rich. If we lose an estate, we had better never have had it: he that has least to lose, has least to fear. Those are better satisfied whom fortune never favoured, than those whom she has forsaken.

MAHOMET (*the Koran* *.)—Give unto him who is of kin to

* Mahomet, or Mohammed, founder of the Mahometan religion, born A. D. 571, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in that country. In his 40th year he began to take upon him the style of the Apostle of God, and under that character to propagate the imposture which he had concerted. On his first appearance he was treated with derision and contempt, and called by the people a sorcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress; but persevering in his design, which he managed with great address, he afterwards gained many proselytes. The main arguments which Mahomet used to delude men into a belief of this imposture, were promises and threats, being those which he knew would

you his due, and also unto the poor, and the traveller. And waste not thy substance profusely; for the profuse are brethren of the devil's, and the devil was ungrateful unto his Lord.

LESSON 3.—HONESTY.

INDUSTRY and Economy we have recognized as the main supports of life, but these can barely exist unless supported by another stern duty—that of *Honesty*. Until respect for the rights of property be impressed on the minds of

work the easiest on the affections of the vulgar. His promises were chiefly of paradise; which with great art he framed agreeably to the taste of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the then excessive corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful to them, they were from hence apt to place their highest enjoyment in things of this nature; and, therefore, to answer the height of their carnal desires, he made the joys of heaven to consist in these particulars, which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most grievous to be borne: as that they should drink nothing but boiling and stinking water, nor breathe any thing but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, intensely burning, and be surrounded with a black, hot, salt smoke, as with a coverlid, &c.; and, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. He pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God on purpose to deliver them to him. His pretended revelations he put into several chapters, the collection whereof makes up the Koran, which is the bible of the Mahometans. It is the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true Mussulmen are bound to fight for it. To reconcile the minds of the cowardly, and add vigour to the brave, he invented his doctrine of fate and destiny; telling them, that those who were slain in battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but that those who died fighting for the faith gained the advantage of dying martyrs for their religion, and immediately entered into paradise as the reward of it. Having at length been established in the temporal sovereignty, which he had long been aiming at, Mahomet assumed all the insignia belonging thereto; still retaining the sacred character of chief pontiff of his religion, as well as the royal with which he had been invested. He transmitted them both together to all his successors, who under the title of caliphs reigned after him. He died A. D. 631.

men, and enforced on their practice, no one can be expected to toil, and spare for more than present wants. Thus we see that in a savage or lawless state of society, when one man has more than he immediately wants, and another has less, with leave or without, the latter, at once takes what he wants from him who is better off. Indeed it is not unnatural for persons to avail themselves of such means of supplying their wants as are easy, ample, and at hand, in preference to others which are difficult, scant, and tedious : and it may be much easier for persons to seize on property collected and saved by others, than to earn it fairly by their own labour. But it is equally natural, on the other side, for those who have toiled and gathered, to defend what they have got, and to resist and severely punish their despoilers. Hence the want of honesty inevitably brings men into a state of warfare and confusion.

In proportion to the fears entertained of this retribution, rather than from any abstract regard for the rights of property, it is to be feared the generality of people, whether civilized or uncivilized, seem restrained from stealing or cheating. In an uncivilized state of society these fears are slight, the habits of the people are reckless, their necessities urgent, and there are no effectual means of guarding property, or of detecting and punishing depredators : no one, therefore, attempts to raise a store among savages ; and as a necessary consequence, in dearths, floods, and long frosts, whole races of them are frequently destroyed by famine. The establishment of a governing power sufficiently strong to enforce a due regard for the rights of property, is the era of a people's elevation from the savage to a civilized state. The maintenance of wholesome laws, which secures to every man the quiet enjoyment of what he has honestly acquired, is the immediate business of government ; but it is the duty

of all men to be aiding in the good work. The poor even more than the rich are interested in the preservation of honest dealing and the security of property, for the rich can afford to bring those who rob or cheat them to justice, which the poor cannot; or if honesty be unenforced, owing to feebleness in the government, the rich may remove their wealth to other countries, where it may be better protected and more profitably employed; but the poor, who have not similar means of removal, must remain on the soil with lessened wages, or want of employment, until they perish down to a scanty and wretched population.

To judge of the effects of honesty and dishonesty on individuals who adhere to the one or the other, let us look around, and remark on all those who have risen in life, who are surrounded with personal comforts, and enjoy the respect of their neighbours. They are men who have steadily adhered to the straight road of integrity; many may be dull companions, mere plodders in their particular occupations, still with them, and for them, the world goes round thrivingly and pleasantly; but if their integrity be allied (as it generally is) to industry and economy, and other good qualities, they become the most esteemed, as they really are the most valuable portion of the community.

In contrast with these let us look on others; clever, cunning men, as they have thought themselves, whose lives have been a succession of efforts to gain dishonest advantages, and of contrivances to extricate themselves from the resentments and punishments to which their conduct has exposed them. These have, upon the whole, probably undergone more labour, care, and thinking, than the honest men. But being wanderers from the path of integrity, their actions have only produced evil to others, and pain and shame to themselves. We need

not remark on the ignominious fate of robbers and swindlers who are suffering the penalties of the law, but rather direct our observations to the rogues who steer clear of the penalties. Men who obtain the goods of others dishonestly, not by force or stealth as robbers, but who escape legal punishment on the plea that their cheat is only a debt. These obtain the delivery of goods upon the understanding that they will give the value of them in return; but obtaining the goods, and not giving value for them, not having the means probably, or any expectation of having the means, or having the means and dissipating them in extravagance, instead of rendering them to the creditor, they are thus as guilty of dishonesty as the thief, and with the additional sins of falsehood and hypocrisy, and frequently of ingratitude.

Expensiveness unsuited to an insolvent's circumstances is attempted to be excused oftentimes on the plea that it was necessary "to keep up a good appearance." What is this but to say it was necessary to deceive the creditor by false pretences? At other times it is pleaded, that the insolvent has lost his money in speculations which have turned out unfortunate. Such speculations with money due to creditors, and withheld from them, are shamefully fraudulent; for if they turn out well the creditor has no share of the gain, but if ill he suffers the loss. The creditors may lose all, but can gain nothing by the debtors gambling with their property. Litigations to gain time, and raising money at exorbitant interest, or sales at a loss, to protract an insolvent's career, are similar dishonest wastes of property.

Another mode of dishonesty consists in taking advantage of the ignorance of a customer to obtain an exorbitant profit; another in drawing a customer who has sought advice into excessive and needless expenses to enhance profits. The sufferers from these practices

seldom fail to discover the wrongs put upon them, and the temporary gain of the deceiver is dearly paid for in the loss of future confidence, and in the enmities he incurs. Thus, in general, we see that cunning men are avoided, and sink into poverty ; or if by a rare chance they grow rich, their gains are unaccompanied by self-respect, and the respect of the respected, without which they are joyless and valueless.

Dishonesty, in pilferings, wastefulness, and eye-service on the part of servants, we see followed by loss of character and employment, at the least ; and the same sin of dishonesty in extortionary practices committed by persons in authority, leads to exposure and disgrace, which lower rank and station in public esteem far more than they can be raised by external blandishments.

Looking into the history of persons who have forfeited their characters for honesty, we do not find that men accustomed to the direct road of integrity leap from it, and become great rogues at a single bound ; no, they begin to swerve by taking little advantages which are scarcely observed, and which being passed over, encourage them to bolder transgressions, until they are led on step by step almost insensibly to enormities at which in their days of innocence they would have shuddered. This teaches us that the least departure from integrity in youth ought to be carefully watched and adequately punished ; while endeavors ought to be used to incline men to act honestly from better motives than fear of punishment, that fear ought ever to be present to the minds of persons in whom the higher feelings are wanting, and they are, unhappily, a large proportion. To deter persons from committing acts of dishonesty, effectual means must be provided for detecting them, and also such measures of punishment, that the pain of sustaining a want, or the irksomeness of performing the honest

labour necessary to relieve it, may be submitted to rather than the greater pain of the punishment that follows the detection of dishonesty. Let the advantages and enjoyments which result from a just regard to the rights of property be considered, and contrasted with the troubles and miseries in which dishonest practices are seen to involve both the depredators and their sufferers, and all must be convinced not only that an undeviating integrity is the most important duty which we owe to society, but that for every man's individual welfare "honesty is the best policy."

It is also the best policy, if we look to the feelings of our own hearts. Who is there that does not perceive in himself some love of justice, some feeling of admiration for honest and fair dealing, which forces upon him the conviction that it is a real and high kind of good, worth attaining, if need be, by the sacrifice of some lower gratifications? As beautiful objects delight the eye, so does the sight of integrity, whether in himself or others, delight the moral feelings of man. Thus does the law of man's own heart speak more powerfully even than the law of society, and tells him that the same ordinance which has made him to live upon this earth, has also made it the condition of his peace and well-being upon it, that he shall live honestly and uprightly.

EXTRACTS.

LEVITICUS, XIX., 11. Ye shall not steal, neither deal falsely, neither lie one to another.—13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.—35. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.—XXV., 14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

DEUTERONOMY, XXV., 13 to 16. Thou shalt not have in thy bag divers weights, a great and a small.—Thou shalt not have in thine house divers measures, a great and a small.—But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.—For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

JOB, XI., 14 and 15.—If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.—For then shalt thou lift up thy face without spot: yea, thou shalt be stedfast, and shalt not fear.

PSALM, XXXVII., 21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.—LXXXII., 3. Defend the poor and fatherless: do justice to the afflicted and needy.

PROVERBS, XVI., 8. Better is a little with righteousness, than great revenues without right.—XVII., 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.—XXI., 3. To do justice and judgment is more acceptable to the Lord than sacrifice.—6 and 7. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.—The robbery of the wicked shall destroy them; because they refuse to do judgment.

JEREMIAH, XXII., 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work.

MICAH, II., 1 to 3. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.—And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man, and his house, even a man and his heritage.—Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

MATTHEW, VII., 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

LUKE, III., 12 and 13. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

ROMANS, XIII., 7, Render, therefore, to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

I CORINTHIANS, VI., 8 to 10. Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived.

EPHESIANS, IV., 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

CONFUCIUS.—Riches and honours are good; the desire of possessing them is natural to all men: but if these good things agree not with virtue, the wise man ought to condemn and generously renounce them. On the contrary, poverty and ignominy are evils; man naturally avoids them: if these evils attack the wise man, it is lawful for him to rid himself from them if he can, but it is not lawful to do it by a crime.—Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou only needest this law alone, it is the foundation and principle of all the rest*.

ISOCRATES.—Do not make it your business to acquire vast riches in public employments; but take care to discharge them with so much integrity, that when you leave them, you may do it with honour and reputation: for the esteem and favour of the public is much more valuable than wealth.—Prefer a just and honourable poverty to ill-gotten riches: for probity and justice are by so much preferable to wealth, that this is only of use to us while we live, while those do us honour even after our death; besides, the wicked may participate of that, while none but the virtuous can partake of these.—Do not rival those who thrive through wickedness, but rather approve and imitate them that suffer for the sake of justice; for the just have this advantage, at least, over the wicked, if no other,—that they exceed them in good hopes and expectancy.

EPICURUS †.—Mankind, united in society, discovered the

* Compare this with Matthew, VII., 12; and Luke, VI., 31.

† Epicurus, the greatest philosopher of his age, was born at Gargettus in Attica, about the year 340 before Christ. He wrote a prodigious number of books, and died in his 72d year.—As to his doctrine, that “the happiness of man consists in pleasure,” though it has occasioned some effects which have discredited his sect, yet rightly interpreted, it amounts to nothing more than that the happiness of man consists in his being at ease, and in feeling pleasure, or, generally, in being contented; not in good eating, drinking, or in commerce

utility and advantage of agreeing among themselves to observe certain conditions for their living inoffensively one towards another.—The just is, of all mankind, he that lives freest from trouble and disorder: whereas the unjust, on the contrary, are always disturbed and perplexed.

CICERO.—The vice that is opposite to justice is injustice, of which there are two sorts: the first consists in the actual doing an injury to another; the second in tamely looking on while he is injured, and not helping and defending him, though we are able.—Never for the sake of doing any one a kindness, venture upon that which is unjust in itself, or injurious to a third person: for no credit can be solid and durable, unless built upon the foundations of justice and honesty.—Those who designing to curry favour, attempt new laws about the levelling estates, so as to force the right owners from their lawful possessions; or propose to make creditors remit all the debts, which in justice are due to them; plainly undermine the two principal pillars and supporters of the government: in the first place, concord and unity amongst the citizens, which can never be kept up, whilst some are deprived of what is justly their due, and others discharged from the necessity of payment: secondly, justice, which immediately must sink into ruins and nothing, if men cannot be secured in the possession of what is their own: for that (as we before remarked) is the chief end and aim of men's gathering into societies.—Chrysippus, amongst many very good sayings, has this one in particular: "He that is running a race ought to strive and endeavour, as much as he is able, to get before his antagonist; but must not trip his heels up, or thrust him aside with his hands: so in life it is allowable that every one should

with women; but in sobriety, temperance, and the checking of tumultuous and disorderly passions, which deprive the soul of her state of happiness; that is, the soft and quiet acquiescence in her condition. These were the pleasures wherein Epicurus made the happiness of man to consist. But people exclaimed against the word "pleasure:" those who were corrupted already made an ill use of it; the enemies of his sect took advantage of it; and so the name of an Epicurean became odious. All this, however, is accidental to the doctrine; for it is certain that he lived in a most exemplary manner himself, and conformably to the rules of philosophical wisdom and frugality.

Cicero, notwithstanding his objections to the philosophy of Epicurus, shews always a great esteem for him; and St. Austin, whose piety and virtue cannot be suspected, after a serious reflection on all the philosophers, says, "that he should prefer Epicurus to all those that antiquity can boast, if he had believed, that in the other world there were rewards and punishments."

get what is useful and convenient for his comfortable subsistence, but it is not so to take it away from other people."

SENECA.—It is a main point to take care that we propose nothing but what is desirable and honest: for it will be equally troublesome to us, either not to succeed, or to be ashamed of the success. Wherefore, let us be sure not to admit any ill design into our heart; that we may lift up pure hands to Heaven, and ask nothing which another shall be a loser by. Let us pray for a good mind, which is a wish to no man's injury.

MAHOMET (*the Koran.*)—Deal not unjustly with others, and ye shall not be dealt with unjustly.—O, true believers, when ye bind yourselves one to the other in a debt for a certain time, write it down; and let a writer write between you, according to justice; and let not the writer refuse writing according to what God hath taught him; but let him write, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof.—Covet not that which God hath bestowed on some of you preferable to others. Unto the men shall be given a portion of what they shall have gained, and unto the women shall be given a portion of what they shall have gained.—O, true believers! observe justice when ye appear as witnesses before God, and let not hatred toward any induce you to do wrong; but act justly.—O, my people, give full measure and just weight, and diminish not unto men ought of their matters; neither commit injustice in the earth, acting corruptly. The residue which shall remain unto you as the gift of God, after ye shall have done justice to others, will be better for you than wealth gotten by fraud: if ye be true believers.—And give the orphans when they come to age their substance: and render them not in exchange bad for good: and devour not their substance, by adding it to your own substance; for this is a great sin.—If a man or woman steal, cut off his or her hands, in retribution for that which he or she has committed: this is an exemplary punishment appointed by God; and God is mighty and wise. But whoever shall repent after his iniquity, and amend, verily, God will be turned unto him; for God is merciful, and inclined to forgive.

LESSON 4.—TRUTH.

IN all our transactions in life, in all our pursuits of knowledge, in all our investigations of conduct and character,

in all our sympathies and charities, how indispensable for the attainment of our objects do we find the presence of Truth. How clear and pleasurable is its steady light, and how painful and wearisome are the glares and mystifications of falsehood and deceit.

What a composure we observe in the demeanour of a lover of truth, he is slow to speak of a thing as true until he is well assured that it is so. Before he undertakes to inform others he takes pains to inform himself, and if unable to make his knowledge certain, he qualifies his discourse accordingly: for when a man roundly asserts a fact, what he says implies a positive knowledge of it; if this be wanting, he is guilty of a falsehood in his own conduct, although the fact may be true. The care and diligence that ought to be used before positive testimony be given differs in degree; it rises in necessity in proportion to the importance of the occasion, and is highest in questions of criminal procedure. The old quaint terms in which an oath is administered, we may perceive, are very significant of the guards which it is necessary to take, to prevent falsehood from assuming the appearance of truth. "You shall speak the truth, the whole truth, and nothing but the truth." A man may repeat the words of a sentence truly, but, by suppressing a part give it an opposite meaning to the truth, it has been irreverently said it is written in the Bible "there is no God," but the whole sentence is, "the fool saith in his heart there is no God." Here the falsehood consists in suppressing a part of the truth. But the whole truth may be told, and something be added to it, to make it essentially false. Thus a good note or bond is given for a sum of money, but a cipher or figure is added, which increases the sum tenfold. There we have the truth and the whole truth, but by the addition the whole is rendered false and fraudulent,

In all discourse where the understood design is to inform, carelessness in respect to truth is inexcusable, the speaker knows not what mischief he may bring upon others by a falsehood ; but he may be assured that, he will inflict serious injury on himself ; to excuse one falsehood he may be induced to tell many others, until he is at last found out, when his whole series will be exposed, to his confusion and shame.

We observe many persons of weak intellect and morals drawn into the evil habit of telling false and exaggerated stories, by no worse motive than to amuse ; but this is a pitiful ambition, and generally misses its aim. The smile raised is oftener in derision of the silly attempt, than at the subject of the story ; but the vice played with upon trifles adheres to the story teller when upon graver affairs, till it becomes habitual. It is from the beginning mean, and in the end odious. The pleasure of conversation vanishes, if we find the speaker deceiving us, whether from design or mere carelessness of truth. We turn from such a person's discourse with loathing, and deny him our attention.

But where a tale is told as *a freak of imagination*, to divert or illustrate, and not to inform *as a matter of fact*, the fiction is not to be condemned, or considered a falsehood. Poetry, plays, fables, novels, and the like, are of this description. The essence of a falsehood is, that "what is said is not true in the sense in which the speaker intends it to be understood." The complimentary subscription to a letter ; a servant's answer, "Not at home ;" a guilty person's plea of "Not guilty ;" the fictions in legal pleas, are conventional forms which are not intended to be understood literally, and do not deceive, and, therefore, are free from the stigma of falsehood : still they are trespasses on the sanctity of truth, which have a bad tendency, and require reform ; and if they are free from blame in the

particular cases, they only the more dangerously mislead persons into a carelessness of truth in others.

We see that almost all the comforts of life are dependent on the truth with which others perform their promises to us, expressed or implied ; a lover of truth will put himself to much inconvenience rather than fail in punctuality at a promised interview, although its object may be immaterial. We see that he has his reward, he becomes known as one who is scrupulously exact to his word, and is spoken of and trusted accordingly : another who is careless in keeping appointments on trivial matters, is seldom to be depended on in others which are weighty ; the bad habit clings to him, it is noticed, and he is avoided.

While we earnestly insist on the transcendent importance of truth, and generally on the fulfilment of promises in accordance with the obligation of truth, we cannot but observe that there are some promises which ought not to be fulfilled. If a man have promised to do an act of treason, assassination, or other crime, no one can think that he ought to adhere to his promise. His obligation to abstain from these acts was precedent and paramount to his sinful promise, and the least atonement he can make is to abandon his purpose. Generally, and for the above reason, it seems right that no promises to do wrong should be kept. A man promising to do what he ought not to do, may subject himself to the reproaches of the party to whom the promise was made ; but still if he have involved himself in the shame of having promised to do wrong, he had better stop there than proceed to the greater offence of actually doing the wrong.

It is a beneficial and meritorious exercise of truth to unmask the deceitful arts and false pretences by which unprincipled persons endeavour to enrich themselves at the expense of those whom they delude. We render our

sympathies to tales of woe and unmerited sufferings, but when these are worked up artfully and untruly, it is our duty if we can to expose the hypocrisy, and defeat the intended fraud by making the truth known.

The temporary advantages sometimes gained by deceit involve the deceiver in continued difficulties, and the pains he takes to appear what he is not, far exceed those which would conduct him successfully through the paths of truth to an honest fame. How different are the feelings of a man who adheres steadily to the principles of truth, sincerity, and candour; relying on these virtues under evil report and good report, under adversity as under the more usual reward, honour and prosperity; his placidity and self-respect remain undisturbed by fear of discovery.

Besides, the lover of truth, by scrupulously examining what he talks, or even thinks about, becomes mentally, as well as morally, superior to others; for the settled habit of carefully sifting into the truth of subjects brought under consideration, is the most effectual means of acquiring true knowledge.

And when we are called on to raise our thoughts above the enjoyments of life to the great first Cause from whom all enjoyments flow, and we find that the human mind can gain no higher knowledge of the Divinity, than he unfolds to us in his wondrous works, how important is the light of truth in distinguishing what is really divine from the pretended, "Pious frauds, as they are improperly enough called," says Archdeacon Paley, "pretended inspirations, forged books, counterfeit miracles, are impositions of a more serious nature. It is possible that they may sometimes, though seldom, have been set up and encouraged with a design to do good; but the good they aim at requires that the belief of them should be perpetual, which is hardly possible; and the

detection of the fraud is sure to disparage the credit of all pretensions of the same nature. Christianity has suffered more injury from this cause than from all other causes put together." The love of truth considered in all its tendencies and effects is a virtue of inestimable worth.

Truth is the first moral lesson that should be impressed on the mind of youth, as it is the everlasting basis of all that is good and great in science, morals, and religion.

EXTRACTS.

EXODUS, XXIII., 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

PSALM, XII., 2 and 3. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.—The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.—XV., 1 and 2. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?—He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—XXIV., 3 and 4. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—XXXIV., 13 and 14. Keep thy tongue from evil, and thy lips from speaking guile.—Depart from evil, and do good; seek peace and pursue it.—CI., 5. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.—7. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.—CXX., 2 to 4. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.—What shall be given unto thee? or what shall be done unto thee, thou false tongue?—Sharp arrows of the mighty, with coals of juniper.

PROVERBS, X., 9. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.—XII., 13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble.—19. The lip of truth shall be established for ever; but a lying tongue is but for a moment.—

22. Lying lips are abomination to the Lord: but they that deal truly are his delight.—XIX., 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape.—XXVI., 28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.—XXIX., 12. If a ruler hearken to lies, all his servants are wicked.—XXX., 7 and 8. Two things have I required of thee, and deny me not them before I die.—8. Remove far from me vanity and lies: give me neither poverty nor riches. Feed me with food convenient for me.

ZECARIAH, VIII., 16 and 17.—These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:—And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

ROMANS, XII., 9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

EPHESIANS, IV., 25. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another.

COLOSSIANS, III., 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

1 PETER, III., 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

CONFUCIUS.—A long experience is required to know the heart of man. I imagined, when I was young, that all men were sincere; that they always practised what they said; in a word, that their mouth always agreed with their heart: but now that I behold things with another eye, I am convinced that I was mistaken. At present, I hear what men say, but I never rely thereon. I examine whether their words are agreeable to their actions.

ISOCRATES.—As you ought to distrust the vicious, so you ought to believe the virtuous. Never reveal your secrets to any, except it is as much their interest to keep them, as it is yours that they should be kept. If an oath be tendered you, take it on two accounts—either to clear yourself from any crime laid to your charge, or else to free your friends from danger; but never, for the sake of riches, swear by any god, although you might do it with a safe conscience; for by so doing you will be thought perjured by some, while others think you avaricious.

CICERO.—Of all the properties and inclinations of men, there is none more natural and peculiar to them, than an earnest desire and search after truth. Hence it is that our minds are no sooner free from the thoughts and engagements of necessary business, but we presently long to be either seeing, or hearing, or learning something; and esteem the knowledge of things secret and wonderful as a necessary ingredient of a happy life. From whence it appears, that nothing is more agreeable and suited to the nature and minds of men, than undisguised openness, truth, and sincerity.—From that, for example, which is mentioned first, and under which prudence and wisdom are contained, arises the duty of seeking, contemplating, and finding out of truth, which is the proper and peculiar business of those virtues; for it is then, and then alone, that we justly esteem a man prudent and wise, when we find that he is able to see and discover the truth of things; and of an active, vigorous, and piercing mind, to give an account of the reasons of them; so that it is truth that is the proper object of both these virtues, and that about which they are only concerned.—For how are we all of us drawn and enticed with the desire of wisdom? How noble and glorious a thing do we imagine it to excel in knowledge? And how mean and reproachful do we count it, on the other hand, to slip, to be in an error, or to be ignorant, or to be imposed upon? In gratifying this so natural and virtuous inclination in the mind of man, there are two grand faults to be carefully avoided: the first is an over great hastiness and rashness in giving up our assent, presuming that we know things before we really do so. Whosoever desires (as I am sure all ought) to avoid this error, must in all his inquiries allow himself time, and diligently consider the matter with himself, before he proceeds to pass his judgment upon it. The second fault is, that a great many men bestow abundance of study, and a world of pains, upon very difficult and obscure subjects; and such as, perhaps, when they are found out, are but of very little or no concernment.—Is it reconcileable, then, with the character of such an one, to lie for the sake of his own advantage; to deceive, to raise false reports and misrepresentations of others; to seize that beforehand, which others have a right to as well as himself? certainly, nothing less. And is there any thing, then, of such excellent worth? any profit or interest so very desirable, for the gaining of which one would forfeit the glory and reputation of a good man? Can that, which we call by the name of profitable, bring us any

thing so good as what it takes away from us, if it spoil our being counted men of honesty and integrity?—The first thing, therefore, I would have in a truly courageous man is, that he be a follower of goodness and fair dealing, of truth and sincerity; which are the principal and constituent parts of justice.

MAHOMET (*the Koran*).—Woe unto every slanderer and backbiter, who heapeth up riches, and prepareth the same for the time to come! He thinketh that his riches will render him immortal.—God loveth not the speaking ill of any one in public, unless he who is injured call for assistance; and God heareth and knoweth whether ye publish a good action, or conceal it, or forgive evil.—Moreover, the hypocrites shall be in the lowest bottom of hell fire, and thou shalt not find any to help them thence. But they who repent and amend, and adhere firmly unto God, and approve the sincerity of their religion to God, they shall be numbered with the faithful; and God will surely give the faithful a great reward.—Make not God the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth. God will not punish you for an inconsiderate word in your oaths, but he will punish you for that which your hearts have assented unto.—Whoever shall violate his oath, will violate the same to the hurt only of his own soul; but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward.

LESSON 5.—BENEVOLENCE.

WE have seen that without the constant exercise of Industry and Economy we cannot be kept alive, and that unless Honesty and Truth be maintained there is no peace nor safety in society. Further observation and reflection inform us, that besides these stern moral duties, there is another which is equally indispensable for our preservation and happiness. This virtue shews itself in a sympathetic participation of the good or evil, the happiness or the misery of our fellow-creatures, and in identifying their welfare with our own: it is variously

designated by the terms Benevolence, Charity, and Humanity.

We find ourselves frequently exposed to dangers, from which we can only be preserved by the kindly and disinterested assistance of others. We are in danger of being run over, or of being drowned, or we fall down in a fit, or in consequence of some violence; but a sympathy immediately arises in the breasts of well-disposed lookers on, and hands are instantly stretched out for our relief, as though they were parts of ourselves.

Our dependence on this benevolent interposition is, however, most strikingly manifested during the period of helpless infancy. If the natural support of our parents, or the benevolence of others, at that period fail us, we inevitably perish; so dependent is our existence upon the sympathies of our fellow-creatures.

The strongest exemplification we have of this life-preserving sympathy, is in the unremitting solicitude of a mother. In the strong feeling implanted in the maternal bosom, as well as in the sustenance for her infant with which nature provides her, we clearly see denoted the duties which the Almighty requires her to fulfil. This is a pure Benevolence. The infant can make her no return; no, her inducement must arise from a powerful, —we may say, a Divine impulse, to preserve a life which the Almighty has committed to her keeping. Similar necessities for the support of helpless infancy exist in the brute creation, and similar impulses to our own animate them; whence many philosophers are disposed to class parental affections with animal instincts, rather than with the moral affections. In this we cannot concur, nor need we offer a metaphysical argument against the distinction, the fact is evident, that the love of offspring is frequently seen to be quite as strong a feeling with the brute creation as among human beings. Self-pre-

servation (usually termed the first law of nature) is often disregarded by the female parent in defence of her young : and, if, according to the way of life, the assistance of the male be required, we find it contributed as resolutely by the male as by the female. But when the young have arrived at that period of life when they are able to provide for themselves, the necessity for the parental support subsides ; so do the anxieties and exertions of the parents. The young are thenceforth left to take care of themselves. Among the feathered tribe, the old birds are often seen driving the young ones from their nests, to seek their own living—a useful lesson to superior animals, who suffer their young people to grow up in habits of idleness and dependence on their parents.

A reasonable indulgence to the desires of youth is just and laudable, but the welfare of their lives must not be sacrificed to their present humours. Parental Benevolence looks forward to the happiness of their future years, as well as of their passing hours, and with discretion much may be done to render both objects compatible. We are wisely told, “ train up a child in the way he should go, and when he is old he will not depart from it.” It is, therefore, incumbent on all parents to infuse the cardinal virtues, Truth and Honesty, Industry and Economy, into the breasts of their children in their earliest lessons. So far, at least, the humblest in condition may educate them ; and the inculcation of these principles, with that of Temperance, and instruction in some useful employment, is more important among the poor than school learning, although that boon ought to be extended to the children of the poor, as far as is practicable, because it opens to them the valuable means of mental improvement and enjoyment.

We are not only universally dependent on benevolent assistance for preservation throughout the helplessness of

infancy, but in after life multitudes would perish, if they were not sustained by the benevolent sympathy and assistance of others. Hence all the early writers enforce the giving of alms to the poor and afflicted as the most important moral duty. In the progress of civilization, however, it is found that aid so indispensable ought not to rest solely on optional Benevolence, but that all persons should be under legal obligations to contribute their share according to their means. The English poor laws extend this assistance even to a provision for the idle and the criminal. No one is suffered to die of want. This is certainly a most comprehensive measure of Benevolence, when even those who will do nothing to support themselves, and who naturally would perish, are supported by the labour of others; and when many whose lives are thus preserved use them to despoil their preservers, and we know too well, when set free, will repeat their depredations.

In the exercise of charity, however, especial care is necessary to limit intended relief as much as possible to worthy objects, else it will corrupt where it would assist, and increase the number of the idle and vicious: this is seen in the encouragement given to common beggars. In foreign countries beggars swarm about charitable persons, and harrow their feelings with tales of misery and destitution, which with them may be real. But in England, there being some relief for all, it is not credible that beggars with that alternative before them, would prefer the misery they pretend to suffer. All such beggars must be impostors: and many are known to live in luxury and dissipation. Alms-giving to them not only encourages them in idleness and hypocrisy, but as the transition from begging to thieving is easy, and a temporary failure in the first readily leads them to the second, it adds to the number of the dishonest.

When alms-givers to beggars are apprized of having encouraged a notorious impostor, the usual reply is, they do not trouble themselves to inquire into the truth of the distress, it is enough for them to see that it appears. This is intended to seem liberal and humane, but is it either? Where is the liberality of a man's sparing himself the trouble of inquiring about the truth or falsehood of a claim for relief? Where the humanity of giving away money without caring whether it be to a true object of compassion, or to an impostor? Persons who throw pence to beggars indiscriminately, for the pleasure of receiving their bows and thanks, and of appearing generous in the eyes of lookers on, rather feed their own vanity than exercise Benevolence.

But alms-giving has always been held forth as a means of atonement for sins committed. Alms bestowed on this principle must, therefore, be regarded as offerings made in favour of the giver himself, not as acts of Benevolence to others.

To preserve Benevolence from doing mischief it should always be preceded by inquiry and consideration. It then generally works better in aiding people in supporting themselves, than in dispensing with exertions of their own, and in supplying the place of their industry by alms.

There is a still more mischievous Benevolence in vogue, which requires correction. We see the sympathy which ought to attach itself to the virtuous suffering under misfortune, busy in finding excuses for the Idle, the Prodigal, and the Criminal, and in screening them from punishment. By such displays of a morbid sympathy, evil-doers are emboldened to repeat their bad conduct, and others are encouraged to follow them. Tenderness of heart, as well as of head, may prompt some of these appeals, but much sympathy shewn for the vicious, and

none for their victims, more generally denotes some *kindred feelings* between the vicious and their sympathizers, but which in the latter necessity has not quickened into life.

Benevolence is the most abused of all the virtues. Under the names of Charity and Humanity it is the never-failing stalking-horse, behind which the tricking and rapacious play off their schemes to strip the credulous. But a sound Benevolence turns away from the hypocritical of every hue; it directs its sympathies and assistance to the really meritorious when oppressed, to the aged and infirm, the extension of mental and moral improvement, and innocent recreations, among the poor; while it regards the differences of speculative opinions among men with complacency, and, if well-intentioned, with respect. We see its reciprocal agency among the poor themselves in little kindnesses to one another, and in acts of civility to their superiors, which cost them nothing, but often gain them much.

This leads us to reflect on the efficacy of that species of Benevolence, which is called AMIABILITY—which shews itself in a fearfulness of doing any thing that may give offence, or hurt the feelings of another—in a watchfulness of his wants and wishes—in a deference to his opinion—in an attentiveness—an anxiety to please—an eagerness to assist—in a MEKKNESS of sentiment and manner. This amiability constitutes the peculiar charm of the female sex, “it is the secret which diffuses over them that undefinable something which fascinates all beholders, and always carries away the prize from beauty and from wit.” It may have its origin from the dependence of their situation, as well as from the sensibility and delicacy of their natures. Such is the *potency* of this mild influence, however, that it generally reduces their lordly superiors to become their willing slaves.

The affairs of men frequently require a quickness, decision, and energy, which are unfavorable to amiability; but where the desire exists, much may be done to smooth the asperities of business; while among those who are free from its turmoil, "there is nothing so becomes a man as modest stillness and HUMILITY." AMIABILITY is a usual and honourable distinction of the high born and high bred, and it is one in which their inferiors may laudably be their imitators, for it is an exercise of Benevolence which sweetens every transaction of life, and admits of being used almost universally.

EXTRACTS.

Exodus, XXII., 22 and 23. Ye shall not afflict any widow, or fatherless child.—If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

Psalm, IX., 18. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever.—XLI., 1 to 3. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.—The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Proverbs, XI., 25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—XIV., 31. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.—XIX., 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—XXII., 9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.—22 and 23. Rob not the poor, because he is poor: neither oppress the afflicted in the gate.—For the Lord will plead their cause, and spoil the soul of those that spoiled them.—XXIX., 7. The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Isaiah, XXXII., 8. But the liberal deviseth liberal things; and by liberal things shall he stand.—LVIII., 6 and 7. Is not

this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—9 and 10. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:—And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.

ZECHARIAH, VII., 9 and 10. Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:—And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

MATTHEW, V., 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

JOHN, XIII., 34 and 35. A new commandment I give unto you; That ye love one another; as I have loved you, that ye also love one another.—By this shall all men know that ye are my disciples, if ye have love one to another.

ROMANS, XII., 14 to 18. Bless them which persecute you; bless, and curse not.—Rejoice with them that do rejoice, and weep with them that weep.—Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.—Recompense to no man evil for evil. Provide things honest in the sight of all men.—If it be possible, as much as lieth in you, live peaceably with all men.—21. Be not overcome of evil, but overcome evil with good.—**XIII., 8 to 10.** Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.—For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, *Thou shalt love thy neighbour as thyself.*—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

1 CORINTHIANS, XIII., 1 to 13. Though I speak with the tongues of men and of angels, and have not *charity*, I am become

as sounding brass, or a tinkling cymbal.—And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—And though *I bestow all my goods to feed the poor*, and though I give my body to be burned, *and have not charity*, it profiteth me nothing.—Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.—Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;—Rejoiceth not in iniquity, but rejoiceth in the truth;—Beareth all things, believeth all things, hopeth all things, endureth all things.—Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.—For we know in part, and we prophesy in part.—But when that which is perfect is come, then that which is in part shall be done away.—When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.—For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—And now abideth faith, hope, charity, these three; but the greatest of these *is charity*.

COLOSSIANS, III., 12 to 14.—Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;—Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—And above all these things put on charity, which is the bond of perfectness.

1 TIMOTHY, VI., 17 to 19. Charge them that are rich in this world.—That they do good, that they be rich in good works, ready to distribute, willing to communicate;—Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

JAMES, II., 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 14 to 18. *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*—If a brother or sister be naked, and destitute of daily food,—And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the

body, what doth it profit?—*Even so faith, if it hath not works, is dead, being alone.*

1 THESSALONIANS, V., 14. Now, we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

1 PETER, III., 8 and 9. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.—Not rendering evil for evil, or railing for railing: but contrarywise blessing:—IV., 8. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins.

CONFUCIUS.—Eschew vanity and pride.—Although thou hadst all the prudence and ability of the ancients, if thou hast not humility, thou hast nothing, thou art even the man of the world that deserves to be contemned*.

ISOCRATES.—You will discharge yourself best your duty to your friends, if you do not wait till they apply to you; but freely, and of your own accord, relieve and assist them when occasion requires.—Think it as dishonourable to be outdone by your friends in good offices, as to be overcome and worsted by the malice and evil practices of your enemies.—Never upbraid any one with his misfortunes, for fortune is common to all, and nobody can see into futurity.—Do all the good you can to virtuous and good men; for a good office done to a man of worth and merit is a noble treasure.

SENECA.—It passes in the world for greatness of mind, to be perpetually giving and loading people with bounties; but it is one thing to know how to give, and another thing not to know how to keep. Give me a heart that is easy and open, but I will have no holes in it; let it be bountiful with judgment, but I will have nothing run out of it I know not how.—The manner of saying, or of doing any thing, goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly, and with an ill will, a stony piece of bread; it is necessary for him that is hungry to receive it, but it almost chokes a man in the going down.—Whatsoever we bestow, let it be done with a frank and cheerful countenance: a man must not give with his hand, and deny with his looks. He that

* Luke, XIV., 8. St. John, XIII., 14.

gives quickly, gives willingly.—That which is given with pride and ostentation, is rather an ambition than a bounty.—As the benefactor is not to upbraid a benefit, so neither to delay it; the one is tiresome, and the other odious. We must not hold men in hand, as physicians and surgeons do their patients, and keep them longer in fear and pain than needs, only to magnify the cure. A generous man gives easily; and receives as he gives, but never exacts. He rejoices in the return, and judges favourably of it, whatever it be, and contents himself with a bare thank for a requital.—He is the great man that masters his passions where he is strong himself; and pardons, when he might destroy.—We are better to follow than to drive; as a generous horse rides best with an easy bit. People obey willingly, where they are commanded kindly.—The greatest benefits of all, are those of good education, which we receive from our parents, either in the state of ignorance or perverseness, as their care and tenderness in our infancy; the discipline in our childhood, to keep us to our duties by fear; and if fair means will not do, their proceeding afterwards to severity and punishment, without which we should never have come to good.—There needs no great subtlety to prove, that both benefits and injuries receive their value from the intention, when even brutes themselves are able to decide this question. Tread upon a dog by chance, or put him to pain upon the dressing of a wound; the one he passes by as an accident, and the other, in his fashion, he acknowledges as a kindness; but offer to strike at him, though you do him no hurt at all, he flies in the face of you, even for the mischief that you barely meant him,—To shut up all in one word, as benevolence is the most sociable of all virtues, so it is of the largest extent; for there is not any man so great, or so little, but he is yet capable of giving and of receiving benefits.

MAHOMET (*the Koran.*)—Serve God, and associate no creature with him; and shew kindness unto parents, and relations, and orphans, and the poor, and your neighbour who is of kin to you, and also your neighbour who is a stranger, and to your familiar companion, and the traveller, and your captives whom your right hands shall possess, for God loveth not the proud or vain-glorious, who are covetous, and recommend covetousness unto men, and conceal that which God of his bounty hath given them; (we have prepared a shameful punishment for the unbelievers,) and who bestow their wealth in charity to be observed of men, and believe not in God, nor in the last day. When ye are saluted with a

salutation, salute the person with a better salutation, or at least return the same; for God taketh an account of all things.—If two parties of the believers contend with one another, do ye endeavour to compose the matter between them.—Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy.—A fair speech and to forgive is better than alms followed by mischief.—O true believers! let not men laugh other men to scorn, who peradventure may be better than themselves: neither let women laugh other women to scorn, who may possibly be better than themselves.—Neither defame one another, nor call one another by opprobrious appellations. An ill name it is to be charged with wickedness, after having embraced the faith; and whoso repenteth not, they will be the unjust doers. O true believers! carefully avoid entertaining a suspicion of another: for some suspicions are a crime. Enquire not too curiously into other men's failings; neither let the one of you speak ill of another in his absence.

LESSON 6.—GRATITUDE.

A NATURAL consequence of Benevolence is Gratitude. It is the rebound of a good action to its donor. All animals shew gratitude to their benefactors, to those who feed them. The fierce mastiff, and fearless bull-dog, crouch in submissiveness, under the ill usage of an urchin that gives them food, and lick the hand that smites them. Even lions and tigers abate their ferocious nature toward their keepers and evince strong feelings of attachment to them.

Among men, a want of Gratitude is considered so odious that no one will allow himself to be guilty of that vice, although he may have little scruple in admitting his occasional liability to most others. An ungrateful man never denies the duty of thankfulness, but he refuses to acknowledge the obligation. It is evident however that if a man be wanting in thankfulness, and good

offices to his benefactor, the rest of the world can have nothing good to expect from him, and therefore had better have nothing to do with him.

A person with a lively sensibility, and honest mind, will not easily forget a material kindness received, or feel satisfied if he miss an opportunity of manifesting his thankfulness, and, if he can, of returning an equivalent benefit. It may not be in his power to make a return in actual value, but he will do it as far as he is able ; at any rate he will from time to time, by his demeanour, afford his benefactor the pleasure of knowing that his bounty has not been forgotten or despised.

In our Lesson on Benevolence we have remarked on the relation between parent and child, as producing the most important exercise of benevolence ; and we may now advert to the same relationship in examining the grateful returns which it ought to experience. To consider affection and gratitude as due from children to parents, merely because they are the authors of their being, seems unreasonable ; for there are parents, who caring only for their own gratification, accustom their children to scenes of intemperance and depravity, neither giving them the education, nor setting them the example which would incite them to support themselves, and to become useful members of society. Indeed there are too many fathers and mothers, who wallowing in the lowest depths of vice and wretchedness, train up their miserable offspring to beggary and theft, as a regular mode of subsistence. Persons who thus disregard their parental duties, and pervert their authority, can have no claims to gratitude from their children. But these are exceptions to a prevailing rule, which to the honour of human nature, is far different. Taking parents as they usually are, we find them labouring hard to provide for the welfare of their children. We see them intent upon their

education, and anxious to train them in that course of life which seems best suited to their capacity, and to the opportunities which the parent may have of aiding them. And, very frequently, the parents persist in sacrificing their own health and comfort in unremitting exertions to acquire ease and competence for their offspring.

Important and long continued acts of benevolence like these surely impose a large debt of Gratitude on the child, the least return he can make is affectionately to receive, and patiently to consider, the parental counsel which is offered for his good, not to cast it from him in negligence or waywardness, to remember that his parents have enjoyed many years of matured judgment, while his discriminating faculties are yet scarcely developed, that they having lived through several seasons of life, are better able to determine what is suitable for his permanent welfare than himself, who, as yet, is as immature in judgment as in years. This attention to the counsel of parents, particularly applies to the choosing of a trade or profession. The youth who is bent upon a particular pursuit which the parent disapproves, should endeavour to remember how he would have decided if left to himself some years before; a making of sweetmeats would probably have been his first choice, a year or two after he may remember that he would have liked to be a drummer or fifer, in another year or two, the riding and driving of a groom or coachman would probably have been his delight. When he recollects those changes he may learn to mistrust the durability of his present fancy, and may reasonably imagine that his parent who has had experience in all of these and many after changes of inclination, if he have carefully studied his bodily and mental faculties, and his disposition, is much better qualified than himself to judge what line of life he will be most likely to succeed in, and rest satisfied with, when arrived at maturity.

But when the child becomes a man, and is called upon to think and act for himself, the implicit obedience which is the duty of childhood is no longer to be expected. Still where the mind of the parent continues to be employed for his offspring's welfare, his advice is entitled to respectful attention, not only because the debt of Gratitude remains undischarged, but because the counsel proceeds from his oldest benefactor, of whose sincere and disinterested regard he can have no doubt, and whose experience is far greater than his own. This deference is particularly due in the choosing of a wife or husband, because in youth the ardour of the tender passion is too strong for the slight reins of youthful reason to control. The lover foresees nothing but enjoyment in the possession of his idol, he can discover no defects in mind or morals, in temper or manners, in habits or connexions. He can imagine no variableness in his desires, no end to his transports, no misery, when the wants of a family are beyond his means of supply.

But the parents have lived through the love season, and they would moderate its ardour, not because they have forgotten its potent agency, but because they remember how quickly the romance of excited sensibility vanishes away. They have noticed that where young people marry under the impulse of unbridled passion, their ardent love most frequently cools into indifference, or changes into hate.

Before they approve of a contract for life, they therefore wish to see a mutual affection founded on real merits and congenial dispositions, and a fair prospect of ability to bring up a family in a manner approaching the condition of life in which the young people themselves have been brought up. If, however, they persist in marrying in opposition to their parents' advice, and regardless of their feelings and wishes, they act ungratefully; and, at

any rate, disentitle themselves to any further bestowal of their bounty.

The debts of Gratitude above spoken of go no further than the child's using the parental benevolence for his own benefit, instead of wasting or rejecting it, and parents generally would be content with that return only. But more is due. The parent who has well performed his duty, is entitled to his children's kindest attentions and assistance at all times; and when he fall into the helplessness of age, should he need a return of some part of that support which he largely bestowed on them in their season of helplessness, and they can afford to give it, it surely ought not to be denied*.

To Instructors, who have been diligent and anxious for our improvement; to Patrons, who have been zealous for our advancement; to Employers, who have afforded us a continued preference; to Servants and Tenants, who have been faithful to our interests; to all Friends, who have proved true; and to all Neighbours and Acquaintances, who have been kind and obliging, feelings of Gratitude are justly due.

To all Functionaries of the state, who discharge their high duties with vigilance and justice, and with a disinterested regard for the public weal, the Gratitude of the country ought to be ever felt and acknowledged.

But, above all, toward our Almighty Creator and Preserver, we naturally raise our warmest feelings of Gratitude for His inestimable goodness in giving us power over the rest of His creatures on earth, and endowing us with reason to comprehend, and feelings to enjoy, the innumerable blessings which His goodness has bestowed.

* This obligation does not extend to parents who seek ease and indulgence for themselves from their children's toil. Infant Prodiges are generally produced by an infant slavery, which is undeserving of encouragement.

EXTRACTS.

DEUTERONOMY, XXVII., 16. Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen.

EPHESIANS, VI., 1. Children, obey your parents in the Lord, for this is right.

CONFUCIUS.—When thou dost homage to any one, see that thy submissions be proportional to the homage thou owest him: there are stupidity and pride in doing too little; but, in over-acting it, there are abjectness and hypocrisy.—A magistrate ought to honour his father and mother; he ought never to fault in this just duty; his example ought to instruct the people. He ought not to condemn old persons, nor persons of merit; the people may imitate him.—A child ought to be under a continual apprehension of doing something that may displease his father; this fear ought always to possess him. In a word, he ought to act, in whatever he undertakes, with so much precaution, that he may never offend him, or afflict him.

PLATO*.—The fear of God is the foundation of that duty which children owe their parents; and if the gods are pleased

* Plato, one of the most illustrious philosophers of antiquity, and the founder of the academic sect, was born in the island of *Ægina*, in the 88th Olympiad, or B. C. 430. In his youth he applied to poetry and painting; both which pursuits he relinquished to become a disciple of *Socrates*. During the imprisonment of his master, Plato attended him, and committed to writing his last discourses upon the Immortality of the Soul. He then retired to *Megara*; after which he extended his travels to *Magna Græcia* and *Egypt*. On his return to *Athens*, he formed his school in a grove, called the *Academy*, over the door of which seminary was this inscription, "Let no one ignorant of geometry enter here." He was soon attended by a crowd of hearers of every description, and among other illustrious names to be ranked among his disciples, are those of *Dion*, *Aristotle*, *Hyperides*, *Lycurgus*, *Demosthenes*, and *Isocrates*. The ancients thought more highly of him than of all their philosophers, and always called him the *Divine Plato*. *Tully*, whose regard and veneration for him were boundless, observes that he was justly called by *Panætius*, the divine, the most wise, the most sacred, the *Homer* of philosophers; and made him so implicitly his guide in wisdom and philosophy, as to declare, that he had rather err with *Plato*, than be right with any one else. He thrice visited the court of *Sicily*: once invited by the elder *Dionysius*, and twice by the younger. The former he so much offended, that the tyrant caused him to be seized on his passage home, and sold for a slave; and the philosopher was indebted for his liberation to *Anicris* of *Cyrene*. On his return to *Athens*, Plato resumed his school, and no persuasion could afterwards induce him to quit his peaceful retirement. At his death, which happened in his 79th year, B. C. 348, statues and altars were erected to his memory; and the day of his birth was long celebrated as a festival.

with the respect which is rendered to their images, which are only dead representations of the Deity, how much more do they rejoice in those honours which are given to parents, who are the living images of God? And the older they are, the more force and efficacy have these living images of the Deity (who are kept in the house like the most precious jewels) to make all sorts of blessings descend on their children, who give them the reverence which is due to them; and to bring upon their heads the most dreadful curses, when they refuse it? For God hears the prayers which parents address to him, either for or against their children. So that there is no surer way to please God, than to honour our parents; and whenever they are respected, it is very grateful and acceptable to God himself. The way of honouring them duly is to love them more than our own children or ourselves. And they who fail in this duty shall be brought to the magistrate constituted for this purpose, who shall take care to punish them.

ISOCRATES.—Let your carriage and behaviour to your parents be such as you would wish your children's should be towards you.—Love God, and honour your parents.

CICERO.—All people hate one that takes no care of being grateful to his benefactors, and count him that is such injurious to themselves, because he discourages bounty and liberality, and so is a common enemy to all the poorer sort.—But it happens sometimes, that omitting to tread in the steps of their fathers, some take new methods and designs of their own; which, generally speaking, is the case with those who are born of mean parents, and propose to rise and make their fortunes in the world. Each of these things should be thoroughly considered and revolved in our mind, whenever we deliberate what will become of us. The first thing, then, to be determined is what sort of men we design to be, and what course of living to take to in the world, which is a case of all others the most hazardous and difficult: for when people are young, and, consequently, most foolish, they generally pitch upon that way of life which then best pleases their unexperienced fancies; so that they are fixed and engaged in a certain course, before they have the judgment to discern what is best.

SENECA.—He that preaches gratitude, pleads the cause both of God and man; for without it we can neither be sociable nor religious. There is a strange delight in every purpose, and contemplation of it, as well as in the action; when I can say to myself, I love my benefactor; what is there in this world that I

would not do to oblige and serve him? Where I have not the means of a requital, the very meditation of it is sufficient.—Ingratitude is so dangerous to itself, and so detestable to other people, that nature, one would think, had sufficiently provided against it, without need of any other law. For every ungrateful man is his own enemy; and it seems superfluous to compel a man to be kind to himself, and to follow his own inclinations. This, of all wickedness imaginable, is certainly the vice which does the most divide and distract human nature. Without the exercise and the commerce of mutual offices, we can be neither happy nor safe; for it is only society that secures us: take us one by one, and we are a prey even to brutes, as well as to one another; nature has brought us into the world naked and unarmed; we have not the teeth or the paws of lions or bears, to make ourselves terrible; but, by the two blessings of reason and union, we secure and defend ourselves against violence and fortune. This it is that makes man the master of all other creatures.—That man were, doubtless, in a miserable condition, that could neither see, nor hear, nor taste, nor feel, nor smell: but how much more unhappy is he then, that wanting a sense of benefits, loses the greatest comfort in nature; in the bliss of giving and receiving them? He that takes a benefit as it is meant, is in the right; for the benefactor has then his end, and his only end, when the receiver is grateful.—Whatever we owe, it is our part to find where to pay it, and to do it without asking too; for whether the creditor be good or bad, the debt is still the same.—And if a man may judge of the conscience by the countenance, the ungrateful man is never without a canker at his heart: his mind and aspect is sad and solicitous; whereas the other is always cheerful and serene.

LESSON 7.—FIDELITY.

FIDELITY to our undertakings is one of the most indispensable conditions for the maintenance of peace and happiness in society. Its benefits are visible in the punctual and assiduous discharge of hourly engagements and services with individuals; and, as occasion calls them forth in acts of loyalty and patriotism to our country. Let us call to mind the consequences of the observance

of Fidelity, and those of the neglect of it in some of the most prominent engagements of life.

When a man and woman enter into the life-long contract of *matrimony*, if their union be animated by love, be sanctioned by prudence, and be cemented by Fidelity, we see them usually enjoy a greater interest in existence, and a higher felicity, than they probably would do in a single state; and they are thereby compensated for the new and weighty cares incident to the charge of bringing up a family. This Fidelity requires from the husband great industry and care, to protect and cherish his wife and progeny: and from the wife obedience to his plans of economy, in the bringing up of their children, in the choice of companions, and in all general arrangements, so far as they are not immoral nor improvident; for in their society, like all others, there must be a leader; and nature and law have assigned the lead to the man. The woman may persuade him to her own will if she can, and that influence, we see, is by no means inconsiderable; but if her persuasion fail, it is her duty to obey the will of her lord. Where this Fidelity is disregarded, the dissension that arises leads to aversion; recklessness and hatred follow, frequently the marriage vows are then more grossly violated, and the unhappy offspring too generally become involved in their parent's degradation and ruin.

The relative duties between parent and child have been already noticed under the heads of Benevolence and Gratitude, but under the additional obligation of Fidelity it may be observed, that if the parental duty be faithfully discharged by the child's obedience, and its endeavours to fulfil the parent's intentions in its favour, the parent's affectionate aid generally follows in its after-life. But if the child disregard the parent's counsels, and frustrate their good intentions, the parents may well

withdraw their future cares and bounties from an undeserving offspring, in whom they produce no faithful attachment, nor adequate benefit.

Intercourse between persons of congenial feelings and minds naturally begets a preference for each other's society, and if their qualities be such as to inspire mutual esteem, we find that their acquaintance usually ripens into the hallowed bonds of friendship. The interchange of thoughts, and the co-operation in action, between persons so attached is delightful. It is gratifying to see disinterested friends add to each other's stock of knowledge, correct or confirm each other's judgment, and, as opportunities offer, faithfully promote each other's welfare. But we also see that much caution is necessary before a man unbosoms himself in the confidence of friendship. Companions for the pursuit of pleasure, and confederates for purposes of vice, are easily met with. But these connexions have no constancy in them, and the less the better. A genuine friendship can only arise where the parties respect each other for their good qualities, and where these are found the attachment strengthens with time. A sensible man will not break with an esteemed friend, should he on an intimate acquaintance discover some venial error or weakness in him. He must remember that he himself has imperfections which his friend must bear with. "Every one has his faults," and he who is so unreasonable as to turn from a friend because he is not an exception to a general rule, will never retain a friend, nor does he deserve to have had one at all.

Partnerships for commercial purposes are formed under a belief, that by uniting their capitals and exertions, the parties can conduct their operations more successfully than they could do separately. And when parties thus unite their means, if they follow them up with Fidelity

to each other, great advantages frequently result from this union of interest. But if either partner, instead of acting as he would for himself alone, avoids his share of the requisite diligence, and throws the burthen on the other, or relaxes in the requisite caution and economy, because he has only to pay a part of any loss or expence, or if he attempt to gain a separate advantage for himself to the prejudice of the joint interest, confidence in his Fidelity ceases, the energies of the partnership become paralyzed, and disunion and loss follow. It is only where a strict Fidelity is maintained among partners that we see their concerns successful.

The interchanges between buyer and seller are not always remarkable for Fidelity. To make "the bad appear as good as you can," and "sell as dear as you can," are maxims of traffic which we find some men not ashamed to avow and to act upon. Public opinion does more than the laws in checking these unjust principles. A buyer in an open market may have little to depend on but his own judgment. But where buyers and sellers are known to each other, and the seller has a reputation to support or to lose, we are accustomed to see a spirit above overreaching and deceit. The seller finds that by acting with good faith he gains a confidence, and establishes a preference, which secures permanent advantages of more value to him than a temporary gain, which he might get by deceiving. The same principles continuing and extending through a nation, produce commercial eminence and national prosperity. So essential is Fidelity in commerce to the interests of individuals, and the good reputation and happiness of a people.

The relation between master and servant embraces an extensive variety of grades, from the steward, or agent, to the common labourer; all being selected and supported by the master, to protect his property, and im-

prove his comforts. Fidelity to his interest is, therefore, the essence of a servant's engagement. It is quite natural that the servant should look to his own interest, as well as that of his employer. But the servant's interest being secured by the stipulated wages or commission, his faithful and zealous services are due in return; and when these are rendered, the servant seldom fails of a further reward, in the good repute and preference which they secure to him, and the advancement to which they often lead.

Very different are the consequences to the unfaithful servant, the eye-servant, the wasteful servant, to him who uses his cunning to get as much from his master as he can, and to do as little for him as he can in return. These swell the number of those who complain that they cannot get employment, and who are generally seen sinking from distress into crime and wretchedness.

Servants and agents not unfrequently devise two plans of action—one of industry and economy for themselves, and another of negligence and waste for their masters: but in doing this they embarrass themselves with troublesome distinctions, and involve themselves in continual mistakes. If the servant have been habituated to negligence and waste in his master's service, when he has to act for himself, from forgetfulness at the instant, his bad habit will prevail, and his own affairs will suffer. From how much trouble, how much unprofitable thinking, from how many mistakes, does a servant, or agent, save himself, who always acts on one uniform good principle; who uses just the same diligence and economy, whether he act for his employer or for himself. His course is thus rendered simple and easy, and the advantages that follow usually prove to him, that by faithfully regarding the interest of his employers, he has best promoted his own.

In all co-operations of many for a common purpose, the submission of the many to a leader is evidently indispensable, and unless this be faithfully preserved, there can be no unity of action. The varying opinions, inclinations, and interests of the many would scatter them in contrary directions, or involve them in continual conflicts. It is only by surrendering their individual wills to a leader, that they can be brought to enjoy the benefits of co-operation. This is seen in the lower works of nature, as well as in the higher. Beasts and birds gather into flocks, and commit themselves to the guidance of leaders. If we engage a body of labourers to dig or mow a field, they adopt a leader. If there be a meeting for a discussion, or a dinner, a chairman is always found necessary.

Even in savage life we observe a faithful obedience yielded to the head of the family or tribe. But in a high state of national civilization and wealth, the necessity of co-operation is greatly increased : surrenders of individual freedom to additional rules of government, in the same degree multiply. If the government vigilantly exercise the power thus conferred for the general good, the portions of individual liberty surrendered are well bartered for the advantages thereby gained, and the Fidelity of the people cannot too strongly respond to the directions of their rulers. Nor ought their Fidelity to be shaken by the representation of errors or defects in the government, even if well founded, for all human institutions are imperfect ; neither ought it to be disturbed by eagerness for change, for hasty changes are generally seen to bring with them new evils, which are greater than those they remove ; but every projected change should be cautiously examined, and should be attempted, if deemed necessary, by means which are consistent with Fidelity to the state.

If, however, the governing power countenance acts of injustice and imposture, or impoverish the people by vexatious restraints, and burthensome expences, for objects of individual aggrandizement, their breach of faith releases the people from the duty of obedience. Still the withdrawal of Fidelity can only be justified by extreme and indubitable cases of misrule; for although the people may suffer much under a bad government, the horrors of anarchy, and the tyrannies of revolutionary competitors for power, are seen to be even more terrible; and these impress upon the people the policy of maintaining the Fidelity of their allegiance, even under a considerable misuse of power, trusting to the force of remonstrance, public opinion, and patience, for ultimate relief.

EXTRACTS.

Duties of Parents toward their Children.

PROVERBS, XXII., 6. Train up a child in the way he should go: and when he is old, he will not depart from it.

I TIMOTHY, V., 4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.—8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Duties of Children toward their Parents.

LEVITICUS, XIX., 3. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.

DEUTERONOMY, XXVII., 16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

PROVERBS, X., 1. A wise son maketh a glad father, but a foolish son is the heaviness of his mother.—XXVIII., 24. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

MATTHEW, XIX., 19. Honour thy father and thy mother ; and thou shalt love thy neighbour as thyself.

EPHESIANS, VI., 1 to 3. Children, obey your parents in the Lord, for this is right.—Honour thy father and mother ; which is the first commandment with promise ;—That it may be well with thee, and thou mayest live long on the earth.

Duties of Husbands and Wives.

PROVERBS, XXXI., 10 to 12. Who can find a virtuous woman ? for her price is far above rubies.—The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—She will do him good, and not evil, all the days of her life.—25 to 28. Strength and honour are her clothing ; and she shall rejoice in time to come.—She openeth her mouth with wisdom ; and in her tongue is the law of kindness.—She looketh well to the ways of her household, and eateth not the bread of idleness.—Her children arise up, and call her blessed ; her husband also, and he praiseth her.

COLOSSIANS, III., 18 and 19. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.—Husbands, love your wives, and be not bitter against them.

TITUS, II., 2 to 6. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.—The aged women likewise, that they may be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;—That they may teach the young women to be sober, to love their husbands, to love their children.—To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.—Young men likewise exhort to be sober-minded.

HEBREWS, XIII., 4. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge.

1 PETER, III., 1 to 6. Likewise, ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives ;—While they behold your chaste conversation coupled with fear.—Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel ;—But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—For after this manner in the

old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.—Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Duties of Masters and Servants.

DEUTERONOMY, XXIV., 14 and 15. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates:—At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

MATTHEW, VI., 24. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

COLOSSIANS, III., 22 to 25. Servants, obeying in all things your masters according to the flesh; not with eye-service, as men pleasers; but in singleness of heart, fearing God:—And whatsoever ye do, do it heartily, as to the Lord, and not unto men;—Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.—IV., 1. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

TITUS, II., 9 to 12. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;—Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.—For the grace of God that bringeth salvation hath appeared to all men,—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

1 PETER, II., 18 to 20. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.—For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.—For what glory is it, if when ye buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Duties to Magistrates.

PROVERBS, XXIV., 21. My son, fear thou the Lord and the King: and meddle not with them that are given to change.

LUKE, XX., 21 and 22. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:—Is it lawful for us to give tribute unto Cæsar, or no?—**25.** And he said unto them, Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

ROMANS, XIII., 1 to 7. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.—For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same:—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.—For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.—Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

TITUS, III., 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

1 PETER, II., 13 to 17. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;—Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.—For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:—As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.—Honour all men. Love the brotherhood. Fear God. Honour the king.

CONFUCIUS.—When thou labourest for others, do it with the same zeal as if it were for thyself.—Take heed that thy promises be just, for, having once promised, it is not lawful to retract: we ought always to keep our promise.—A prince ought to punish vice, lest he seem to maintain it; but yet he ought to keep his

people in their duty rather by the effects of clemency and good example, than by menaces and punishments.—Never slacken fidelity to thy prince; conceal nothing from him which it is his interest to know; and think nothing difficult when it tends to obey him.—The good man employs himself only with virtue, the wicked only with his riches. The first continually thinks upon the good and interest of the state; but the last has other cares, he only thinks on what concerns himself.—It is easy to obey the wise; for he commands nothing impossible, but it is hard to divert him from his purpose: that which oftentimes rejoices others makes him to sigh, and forces tears from his eyes.—When thy country's safety is concerned, stand not to consult, but expose thyself.

ISOCRATES.—Have a modest and due respect for your friends, but be obedient to the laws.—Never contract a friendship with any body till you have first examined how he behaved himself to his former friends; for you will have good reason to hope that he will be the same to you as he was to them. Take sufficient time before you profess yourself a friend; but, that once done, endeavour to be always such: for it is equally shameful to have no friends at all, and to change them often.—You may make a trial of your friends in the misfortunes that attend life, by their sharing in your dangers; for, as we try gold by the fire, so we distinguish our friends by adversity.—Be no less exact in keeping the secrets entrusted to you, than you would be faithful in reference to deposits of the greatest value; for a good and virtuous man's morals should gain him more confidence and credit than any oath.

EPICURUS.—Of all the things wisdom supplies us with for a happy life, there is none more considerable than that of a true friend. He that is strongly persuaded that there is nothing in life more solid than friendship, knows how to fortify his mind against the fear that is caused by the duration of pain.—Those who have been fortunate enough to live with men of the same temper and opinion, have found a security in their society: this reciprocal disposition of humour and mind has proved a sure pledge of their union, and has made the sum of their felicity; they have had so strict a friendship for one another, that they were ready, without any reluctance, to lay their lives down for each other, if either of them was sentenced to die.

CICERO.—The great foundation of justice is faithfulness, which consists in being constantly firm to your word, and a conscientious performance of all compacts and bargains.—Care ought, therefore,

to be taken beforehand, which it is easy to do by a great many ways, to keep people from running so much into debt, as may bring any damage or inconvenience to the public; and not, when they are in, to oblige the creditors to lose what is their own, and let the debtors gain what in justice is another's; for nothing so cements and holds together in union all the parts of a society, as faith or credit; which can never be kept up, unless men are under some force and necessity of honestly paying what they owe to one another. This design of having debtors excused from payment, was never attempted with greater eagerness than whilst I was consul: men of all ranks and degrees in the state took up arms, and formed camps, for the bringing it about; whose endeavours I resisted with so much vigour, as that the republic was soon delivered from so pernicious an evil. There never were known greater debts in the city, nor ever more easily and faithfully paid; and pray what was the reason of all this? Why, because *when their hopes of defrauding were cut off, they found themselves under a necessity of payment.*—It is our duty to pay a respect and deference, as to all those that are virtuous and courageous, who design for the public good and advantage of the republic, and serve, or have served, her in any of her interests; so to those also who bear any office or command in the state. We should pay in like manner a peculiar regard and reverence to old age; never resist any public magistrate; make a distinction between citizens and strangers; and of strangers themselves, between those in a private and public capacity. In fine, not to mention any more particulars, we ought in all cases both to keep ourselves, and endeavour to uphold and maintain among others, that common correspondence and universal society that is among all mankind.—It is true, not to tell a thing, is not properly to conceal it; but not to tell, that which people are concerned to know, merely for the sake of some advantage to yourself, I think is: and there is nobody but knows what kind of concealing this is, and who they are that make a custom of it: I am sure not your plain, sincere, ingenuous, honest, and good sort of people; but rather your shifting, sly, cunning, deceitful, roguish, crafty, foxish, juggling kind of fellows. And must it not necessarily be unprofitable for any man to lie under this, and a much longer catalogue, of such black and odious vices.—As bees do not unite themselves together, that so they may better prepare their combs; but prepare their combs, because they by nature unite themselves together: so men, being creatures that

naturally love society, in consequence of that, seek how they may find methods of living happily in it.—From thence it follows, that the knowledge of things, unless it is accompanied with that sort of virtue, which consists in defending and preserving of men, in the maintenance of human society, is but a barren and fruitless accomplishment; and even greatness of soul, without a regard to this society and conjunction, is very little better than savageness and barbarity. Thus we may see, that the getting of knowledge is a duty of much less concern and moment than the preserving this society and union amongst men.—The noblest inheritance that can ever be left by a father to his son, and far exceeding that of houses and lands, is the fame of his virtues and glorious actions; and for a son to live so as to be unworthy of the name and reputation of his ancestors, is the basest and most abominable thing in the world.

SENECA.—Of all felicities, the most charming is that of a firm and gentle friendship. It sweetens all our cares; dispels our sorrows, and counsels us in all extremities.—True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind.—We are all members of one body, and it is as natural to help one another, as for the hands to help the feet, or the eyes the hands. Without the love and care of the parts, the whole can never be preserved; and we must spare one another, because we are born for society, which cannot be maintained without a regard to particulars.

MAHOMET (*the Koran.*)—Thy Lord hath commanded that ye worship none beside him; and that ye show kindness unto your parents, whether the one of them, or both of them, attain to old age with thee. Wherefore, say not unto them, Fie on you! neither reproach them; but speak respectfully unto them, and submit to behave humbly toward them, out of tender affection, and say, O Lord, have mercy on them both, as they nursed me when I was little.—Abhor not your parents, for this would be ingratitude in you.—Assist one another according to justice and piety; but assist not one another in injustice and malice.—When ye pronounce judgment, observe justice, although it be for or against one who is near of kin; and fulfil the covenant of God.

LESSON 8.—TEMPERANCE.

THE further we examine, the more we are led to the conclusion, that no virtue so invariably carries with it its own reward as Temperance. It sheds a benign influence over every action of our lives, and over every suffering which we have to encounter. Are we engaged in common labour? in servitude? in management as masters? in the acquisition of knowledge? in struggling with misfortunes? in bearing up under infirmity? in the pursuit of pleasure? In every condition and pursuit of life, whether in prosperous or adverse circumstances, our objects are visibly promoted by habitual Temperance.

To working men Temperance is evidently the best fortune that can alight on them, for it is now fully established, that men are greatly improved in strength and health, and in capability to endure the extremes of heat and cold, by adhering to water and simple infusions for their beverage, and totally rejecting spirits, strong beer, and all intoxicating liquors. Again, abstinence from strong drink frequently more than doubles men's wages, for many there are who spend more than half they earn in liquor. It also raises them above their fellows, by the higher degree of ability, and of prudence which it promotes, by the preference which it always ensures for them in gaining employment, and by the independence to which it naturally leads.

In domestic servitude Temperance is indispensable; for no family can submit to the indiscretions and neglects of a servant who is addicted to liquor: neither decorum nor cleanliness, punctuality nor truth, honesty nor diligence, can be expected from a tippling servant. We see that even intemperate masters themselves will not endure the annoyance of having a drunkard in their service.

Temperance in a *master* is not so immediately required for his means of subsistence as in a servant, but his moral obligation to society in this respect is stronger, since the example of the master greatly influences his inferiors; "like master, like man," is an old proverb of much truth. If the master who has many rational excitements at command prefer the tippling house, it is but too natural that the servant, who has scarcely any other open to him, should feel sanctioned in using it: and it is evident, that the master, who has to manage a business, or a fortune, or the bringing up of a family, cannot discharge the duties of his trust, unless he subject his passions to moral restraint, and keep his mind and body free from disorder, by Temperance.

The protection of Temperance is obviously requisite for all who are engaged in the higher pursuits of mental exertion. To preserve their perceptions clear, their memories undisturbed, their imaginations from running wild, and their judgments sound, they must not only keep sober, but resolutely abstain from intoxicating liquors in what is called moderation. It is lamentable to see men who are endowed by nature with superior genius, and who are bent upon exerting it to obtain an honourable distinction, ruined in their designs, by the pernicious use of intoxicating stimuli. As it is with a nation that calls in foreign armies for its defence, so it is with individuals who seek additional vigour from strong liquors; the assistant becomes the master, the ally the tyrant. The fine phrenzies of poetry in praise of drinking are wofully responded to by the shattered constitutions, the blighted hopes, and wasted talents of its wretched victims. Misfortunes and difficulties continually cross our path in life. The most cautious cannot wholly avoid them; but if sustained by the mental and bodily health and strength which are the result of habitual Temperance, we see that

much may be done in resisting, or surmounting them. On the reverse, intemperance is seen to be the immediate cause of a great part of our misfortunes and difficulties, and the never-failing aggravator of them all. When afflictions alight on persons of sober lives, and they have recourse to strong drinks to raise their depressed spirits, the momentary relief is dearly purchased by the extra depression, and the break up of energy and self-government which follow. The unfortunate would drown their troubles in drink, but, alas ! they can only drown their mental perceptions of them for a time; and for that temporary oblivion they sacrifice their means of conquering them.

Bodily ailments brought on by intemperance we find effectually cured by a steady adherence to an opposite course of living. A simple diet, a rigid abstinence from strong drinks, with pure air, and a mind at ease, will generally do more than physic to renovate a disordered constitution. Still there are cases in which exhausted nature occasionally requires a stimulus, and this being admitted, the dilemma arises that persons disposed to indulge in drinking spirits, will persuade themselves that theirs is such a case. It is difficult to maintain an optional rule of discretion against the power of inclination, but it ought ever to be borne in mind, that all strong drinks are injurious, that all spirits are poisons, however disguised ; that, although like other poisons they may sometimes be taken medicinally to counteract one active disorder by raising another against it, they can only be taken with impunity where such active disorder exists, and for no longer than it continues ; for that their habitual use will assuredly bring on a train of other disorders more fatal than that against which they have been used as an antidote : we may also be assured, that although we occasionally meet with constitutions which resist this

and other poisons in a remarkable manner, yet extended observations prove that the general tendency of all spirituous and inflammatory drinks is to produce painful diseases, and premature decay and dissolution.

The votaries of pleasure especially need the safeguard of Temperance, for their pursuit is naturally exciting, and averse to the restraints of prudence; but when they superadd the artificial stimulus of intoxicating liquors to other excitements, we see that their dreams of pleasure hurry to excess, and are quickly converted into realities of pain. Not only themselves, but all who are connected with them, share in the miseries which follow an abandonment to intemperance. Ruined fortunes, broken constitutions, and forfeited characters, are its never-failing consequences.

As no virtue so obviously carries with it its own reward as Temperance, in healthfulness of body, and clearness of mind; so no vice is more strikingly followed by its corresponding punishments than intemperance. Whilst the consequences of some vices are of a more abstract and remote nature, this vice imprints its consequences in the blood, the muscles, and the countenance of the transgressor. Herein the chastisement of Nature is rendered visible to all; and undeserving of pity are they who, in despite of these warnings, abandon themselves to the fatal excitement of intemperance.

EXTRACTS.

PROVERBS, XX., 1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—XXIII., 21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—29 to 33. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine; they that go to seek mixed wine.—Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.—At the last it biteth like a serpent, and stingeth like an adder.

HABAKKUK, II., 15. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also.

ISAIAH, V., 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!—**22.** Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—**LVI., 12.** Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink: and to morrow shall be as this day, and much more abundant.

ECCLESIASTES, V., 12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

CONFUCIUS.—Eat not for the pleasure thou mayst find therein: eat to increase thy strength; eat to preserve the life which thou hast received from Heaven.—It is good to fast sometimes, to give thy mind to meditation, and to the study of virtue. The wise man is taken up with other cares than with the continual cares of his nourishment. The best cultivated earth frustrates the hopes of the labourer, when the seasons are irregular: all the rules of husbandry could not secure him from dearth in the time of a hard famine; but virtue is never fruitless.—Heaven shortens not the life of man; it is man who does it by his own vices. Thou mayst avoid the calamities that come from Heaven, but thou canst never escape those which thou drawest upon thyself by thy crimes or vices.

ISOCRATES.—Have an especial care how you associate with men of the bottle; but be sure, if occasion makes you fall into such company, to withdraw before the liquor gets the better of you: for he whose mind is overpowered with wine is like the chariot whose driver is cast out of the box; this going at random for want of the hand to guide it, and the other running all manner of risks and dangers for want of mental protection.

EPICURUS.—The quiet and safety that are found in solitude and retirement from the world, may be equally enjoyed by us, though in it, provided that we keep strictly to the medium of temperance, and confine our desires to what Nature exacts for its preservation, which is common and easily to be procured. In effect, whatever she counts most delicious and exquisite is common and procurable; but, if we listen to the wanton appetites opinion creates, when it is deceived by false appearances, our luxury shall be insatiable.

SENECA.—What if a body might have all the pleasures in the

world for the asking, who would so much unman himself, as by accepting of them, to defeat his soul, and become a perpetual slave to his senses? Those false and miserable palates, that judge of meats by the price, and rarity; not by the healthfulness or taste.—Wheresoever Nature has placed men, she has provided them aliment: but we rather choose to irritate hunger by expence, than to allay it at an easier rate.—It is the same thing with our minds, that it is with our tables; simple vices are curable by simple counsels, but a general dissolution of manners is hardly overcome: we are overrun with a public, as well as with a private degeneracy.—So long as our bodies were hardened with labour, or tired with exercise, or hunting, our food was plain and simple. Many dishes have made many diseases.—The most miserable of mortals are they that deliver themselves up to their palates, or to their lusts: the pleasure is short, and turns presently nauseous; and the end of it is either shame or repentance. It is a brutal entertainment, and unworthy of a man, to place his felicity in the service of his senses.—He that is naturally addicted to anger, let him use a moderate diet, and abstain from wine, for it is but adding fire to fire; gentle exercises, recreations, and sports, temper and sweeten the mind.—To the luxurious man frugality is a punishment; labour and industry to the sluggard; nay, study itself is a torment to him: not that these things are hard to us by nature, but we ourselves are vain and irresolute: nay, we wonder, many of us, how any man can live without wine, or endure to rise early in a morning.—*There is not anything that is necessary to us, but we have it either cheap or gratis*; and this is the provision that our Heavenly Father has made for us, whose bounty was never wanting to our needs. It is true the stomach craves, and calls upon us, but then a small matter contents it: a little bread and water is sufficient, and all the rest is but superfluous. He that lives according to reason, shall never be poor; and he that governs his life by opinion, shall never be rich; for nature is limited, but fancy is boundless. As for meat, clothes, and lodging, a little feeds the body, and as little covers it.—Coarse bread and water, to a temperate man, is as good as a feast; and the very herbs of the field yield a nourishment to man, as well as beasts. It was not by choice meats and perfumes, that our forefathers recommended themselves, but by virtuous actions, and the sweat of honest military and manly labours.

MAHOMET (*the Koran*).—They will ask thee concerning wine

and lots; answer, in both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use. They will ask thee, also, what they shall bestow in alms; answer, what ye have to spare. Thus God sheweth his signs unto you, that peradventure ye might seriously think of this present world, and of the next.

LESSON 9.—CONTENTMENT.

AMONG the goodly fruits which result from careful observation and reflection on passing events, the sweet solace of Contentment is not one of the least. Experience teaches us that every condition of life is susceptible of this balm, provided it be uncorrupted by crime. Privations and hardships in early life, which are then deplored as misfortunes, turn out eventually to be pregnant with most important benefits, while a bringing up in affluence as frequently resolves into an after-life of indigence and sorrow. How many men have we seen reared in envied ease and indulgence, who being surrounded by the comforts of life, and ignorant of its cares, have passed their youth indolently and extravagantly, and in consequence have become unable in their manhood to sustain the respectability of their bringing up? Their years then drag on without usefulness or honour, their recollections are corroded with regrets for the comforts they have outlived, and their lives are closed in poverty and woe. On the other hand, we see the children of adversity accustomed to live upon little, and quickened into early thoughtfulness, rendered sensible that by industry and economy alone they can improve their condition. These outstrip the children of luxury; with these every step is in advance, every comparison with the past a gratifying retrospection. Their manhood is passed in usefulness and respectability, and their fulness of years is rewarded with ease and comfort, and fre-

quently with wealth. The young, in both conditions of parentage, may draw benefit and Contentment from these observations. Those in poverty in thinking on their advantages over pampered companions, in the brighter days before them, and on the zest which future prosperity will acquire from the recollection of present privations ; and those who are reared amid comforts, in learning to value their present advantages, and so to use them as to uphold their respectability in their future years.

But the rich are the envy of the ignorant poor. The enjoyments of wealth seem to them unbounded. They see the rich man's table groan with devices to gratify and re-excite his appetite ; beds of down and gilded canopies are prepared for his repose ; mansions, gardens, equipages, and retinue, gratify his taste for splendour. His life appears to be an unmixed round of pleasure. Alas ! if they knew all they would think very differently. All that he consumes beyond a temperate meal is fuel lodged within him, which kindles into painful diseases. His soft and decorated couch is unable to procure for him the refreshing sleep which is enjoyed on beds of straw by the sons of labour. A poor man with a keen appetite and only half a meal, or no meal at all, is much better off than a rich man seated at a banquet, of which he has no appetite to partake, and whose body is tormented with the disorders which arise from repletion. But each has cause of Contentment ; the poor man in being forced to work hard and feed sparingly, by which he is kept in health ; and the rich man in the comforts, and palliatives for ill health, which are at his command.

But let us look further among the rich and poor ; the poor are rendered discontented with their lot, and prejudiced against their superiors by comparisons between the large expenditures of the rich, and the pittance of the poor. These comparisons are in a great degree delu-

sive. A rich man seldom spends much more upon his own person, that is upon his own food and clothing, than upon one of his footmen's. The bulk of his income is distributed in wages to others. When he employs his wealth in manufactures or commerce, which can only be carried on with the aid of large capitals, he gives support to numbers who, without such aid, would be unemployed, and in poverty and misery. But his fortune may raise him above objects of profit. He may expend his income in luxuries: no matter, if he expend it in the embellishment of his houses and grounds, in collecting exquisite works of art, in equipages and horses, in retinue and entertainments, he still gives employment to, and distributes his income among, numerous persons. He also adds to the beauty and splendour of his country. Most of his elegancies are nearly as much within the view and admiration of his servants and neighbours as of himself. To be sure they have not the honour of calling these things theirs; but then they are free from the trouble of collecting and looking after them. They are ungratified with the power and patronage which are his, and with the obsequiousness of expectants; but then they are unannoyed by the disappointed, and unstung by the ungrateful; so that, upon the whole, the disparity of the enjoyments of the rich and poor is not so great as they appear to the unreflecting. In different ways each has cause of congratulation and Contentment.

But discontent is not limited to the poor and ignorant, we see many who are blessed with competence turning away from its enjoyment, and struggling among cares and anxieties to amass additional wealth. When this is carried beyond a due provision against adversity and the well bringing up of children, and enabling them to support themselves, and it extends to supplying them with the means of living idly and luxuriously in their man-

hood, the pursuit is unreasonable. It is even less without excuse where there is no heir to receive the gatherings. These sacrificers of Contentment to excessive money-getting ought to perceive that the more they get, they the more keenly whet the desires of expectants for their dissolution.

We see another class of persons sacrifice Contentment to fruitless labour and anxiety, who are entitled to our admiration, although unjust to themselves, viz. men who are fired by a noble ambition to obtain a foremost place among practitioners in a difficult art, or learned pursuit, and fail. They ought to consider that in these competitions, although to be first must be glorious, to be second may be honourable, and to be hindmost may be free from reproach. To secure an advanced position in any of the difficult professions, natural gifts which no industry can supply, partialities which no individuals can command, friendships which but few enjoy, opportunities which rarely occur, may be all requisite. Those who have striven hard to succeed and fail, ought to take the stations they fall into contentedly, for no man can command success, or do more than his best endeavours to deserve it.

The greatest blessing in life is health, but it is undervalued and unthought of, until we have felt the loss of it. The suffering of illness ought, therefore, to be endured with patience, if only for the delight which it affords us on a restoration to health, and on the enjoyment of it afterwards, in remembering the anguish from which we are relieved. But sickness is very frequently a consequence of intemperance of some kind, it is then a timely warning to those who are pursuing a course which is likely to destroy them, and it is a chastisement which their indiscretion has brought on them. Therefore, whether regarded as a preparation for the enjoyment of

health in future, or as a monitor for preserving it, sickness is a visitation under which we may see cause of Contentment. Moreover, the retreat from the world, occasioned by illness, increases the powers of imagination and reflection. Sufferers have been known to immortalize themselves by works produced at such times.*

We notice deep mourning for the loss of friends. If they die in fulness of years the lamentation is unreasonable, they only pay the debt of nature; if in middle age, they are spared the pains and infirmities of advanced years. But the decease has happened in youthful innocence and promise; on such events the affliction of the parents is naturally poignant, but it is not without alleviating reflections. The departure is from a series of cares and troubles; and when it is considered how often children who have been the idols of their parents' hopes, eventually turn out to be their chief cause of sorrow, enough should appear to reconcile the mourner with the dispensation of Providence, and remind him that crosses to our desires are very frequently conducive to our welfare.

Others we see dissatisfied, because they have no offspring, no child to do honour to their name, and inherit their possessions. Do our observations teach us, that progeny would secure to us either object? Dare we ask for the proportion, wherein the one is sullied, and the other dissipated, by the disobedience and misconduct of children? A little reflection, and enough must surely present itself to the mind of a complainant to satisfy him, that he may find cause of Contentment, in being free to dispense his benefits where they may be most

* This theme has been illustrated by the philosophical genius of Shakspeare :

" Sweet are the uses of adversity ;

Which, like the toad, ugly and venomous,

Wears yet a precious jewel in his head :

And this our life, exempt from public haunt,

Finds tongues in trees, books in running brooks,

Sermons in stones, and good in every thing."

useful and best deserved. But the working man is unable to support himself; sickness, or the infirmities of age, disable him from earning his livelihood, and he is constrained to seek relief in the poor-house. Ought this to render him discontented? Yes, with himself, if he be reduced to this state through want of industry, or timely economy, or by other acts of imprudence. But if the expenses of a large family, or irremediable misfortunes, have prevented him from saving for the days of adversity, he need take no shame to himself in being obliged to accept relief from the public: and he has much reason to be grateful and Contented in finding, that whether blameless or culpable, he is by the benevolent institutions of his country saved from perishing through destitution.

There are few cases of comparative adversity which are not susceptible of the sweet solace of Contentment, if the sufferer can look back on the past, and find no material subject of self-reproach. Such a person may philosophically console himself in conceiving how much an evil suffered is less than it might have been. How much more bearable a pain endured is than some others to which humanity is liable. That "what can't be cured must be endured." That a loss sustained through want of caution will be a lesson to be more cautious in future. That disappointment in an expected pleasure is probably an escape from a consequent evil; and that sickness, and crosses, awaken us to the blessings of health and prosperity. So necessary to our happiness is the disposition to be Contented, and so true the old proverb, that "a Contented mind is a continual feast."

EXTRACTS.

PROVERBS, XV., 27. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.—XXX., 7 and 8. Two things have I required of thee; deny me them not before I

die:—Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

CONFUCIUS.—The wise man has an infinity of pleasures; for virtue has its delights, in the midst of the severities that attend it.—Afflict not thyself because that thou art not promoted to grandeur and public dignities; rather grieve that thou art not, perhaps, adorned with those virtues that might render thee worthy of being advanced.

ISOCRATES.—Set a greater value on the having received many instructive and useful lessons, than on the possessing great store of wealth: for the one is a fleeting, perishable, and transitory good; the other is durable—nay, everlasting. Among all the things this world affords us, the possession and enjoyment of wisdom is alone immortal.—Imprint this maxim deeply in your mind—that there is nothing certain in this human and mortal state; by which means you will shun being transported with prosperity, and being dejected in adversity.—It is allowable to be pleased with good fortune, and to be moderately grieved at afflictions; but never manifest yourself either in the one or the other: for it is preposterous and ridiculous that we should take the utmost care to guard our riches, and at the same time expose our mind.

EPICURUS.—The wise man need have but a moderate fortune; for if he be not considerable by the advantages that depend on it, the greatness of his mind, and the excellency of his counsels, are sufficient to distinguish him from the rest of mankind: these are the chief springs of the most important events of life.—If the body be attacked with a violent pain, the evil soon has an end; if, on the contrary, the pain be languishing, and of long duration, it is sensible of some pleasure. Most tedious illnesses have intervals of ease, that afford us more satisfaction in the relief, than the distempers we labour under cause pain.

SENECA.—Life itself is a servitude; let us make the best of it then, and with our philosophy mend our fortune. Difficulties may be softened, and heavy burthens disposed of to our ease. Let us covet nothing out of our reach, but content ourselves with things hopeful, and at hand; and without envying the advantages of others; for greatness stands upon a craggy precipice, and it is much safer and quieter living upon a level.—A good conscience fears no witnesses, but a guilty conscience is solicitous, even in solitude. If we do nothing but what is honest, let all the world know it; but if otherwise, what does it signify to have nobody else know it, so long as I know it myself?

Miserable is he that slights that witness! Wickedness, it is true, may escape the law, but not the conscience; for a private conviction is the first, and greatest punishment of offenders; so that sin plagues itself; and the fear of vengeance pursues even those that escape the stroke of it. It were ill for good men that iniquity may so easily evade the law, the judge, and the execution, if nature had not set up torments and gibbets, in the conscience of transgressors. He that is guilty, lives in perpetual terror; and while he expects to be punished, he punishes himself; and whosoever deserves it, expects it. What if he be not detected? He is still in apprehension, that he may be so. His sleeps are painful, and never secure; and he cannot speak of another man's wickedness, without thinking of his own; whereas a good conscience is a continual feast. Those are the only certain and profitable delights, which arise from the conscience of a well-acted life: no matter for noise abroad, so long as we are quiet within; but, if our passions be seditious, that is enough to keep us waking, without any other tumult. It is not the posture of the body, or the composure of the bed, that will give rest to an uneasy mind.—There is not in the scale of nature a more inseparable connexion of cause and effect, than in the case of happiness and virtue; nor any thing that more naturally produces the one, or more necessarily presupposes the other. For what is it to be happy, but for a man to content himself with his lot, in a cheerful and quiet resignation to the appointments of God? All the actions of our lives ought to be governed with a respect to good and evil; and it is only reason that distinguishes; by which reason we are in such manner influenced, as if a ray of the Divinity were dipt in a mortal body; and that is the perfection of mankind.—It must be the change of the mind, not of the climate, that will remove the heaviness of the heart; our vices go along with us, and we carry in ourselves the causes of our disquiets; it is not the place that we are weary of, but ourselves.—He that cannot live happily any where, will live happily no where.—It is only philosophy that makes the mind invincible, and places us out of the reach of Fortune; so that all her arrows fall short of us. This is it that reclaims the rage of our lusts, and sweetens the anxiety of our fears.—It is the mind that makes us rich and happy, in whatsoever condition we are; and money signifies no more to it than it does to the gods: if the religion be sincere, no matter for the ornaments: it is only luxury and avarice that makes poverty grievous to us; for it is a

very small matter that does our business; and when we have provided against cold, hunger, and thirst, all the rest is but vanity and excess.

LESSON 10.—PRUDENCE.

WHILE our observations and reflections discover to us the nature of the duties which we must perform to live and enjoy life, they also teach us that their application to the various exigencies of life must be carefully subjected to a governing principle, which is termed *Prudence*, *Discretion*, or *Common Sense*, for without this control there is scarcely a virtue, or emotion of the mind, which may not swerve from its right direction, or be carried to excess, and lead to ruin.

Thus we often see *Industry*, which is so indispensable for our support and comfort, rendered valueless through misapplication to pursuits which afford no useful or honorable results; or worse still, rendered pernicious in being perverted to dishonest acts; or destructive of its own purpose, as when a man so overworks himself, and is so regardless of necessary rest and refreshment as to injure his health, and disable himself from continuing at his work. It is the same with *Economy*; we sometimes see men carry the laudable principle of economy so far as to deny themselves cheap and innocent enjoyments, and even common necessities. In their anxiety to provide against the risk of poverty in their future years, they embitter their present ones with the certain miseries of that condition. *Truth*, delightful in its simplicity, and admirable in every mode, whether in sincerity or frankness, in candour or fidelity, must ever be accompanied by Prudence. If a man were to proclaim all he thought, or heard ill of others, his sincerity would be a poor excuse for his slanders; nor is the frankness of a man

useful, or esteemed, who is fond of talking of his own vicious inclinations and acts. In exercising the amiable duty of *Benevolence*, the government of Prudence is seen to be most especially necessary, lest we give encouragement to idleness, and hypocrisy. An over indulgence in the nurture of children, we see, is as fatal to their future welfare as a reasonable tenderness is necessary for their present support and comfort. *Gratitude*, the natural reflection of benevolence, is distorted into a vice when it occasions an improper compliance, or service, in return for a bribe.

Fidelity to engagements is an important bond of union which may be perverted to the worst purposes. We see men unite to pull down and destroy, as well as to raise and adorn—to repress industry and embarrass commerce for their selfish gain, as well as to expand both for the general good; to bewilder the human mind with fallacies and superstition, as well as to elevate it by the lights of truth and knowledge; but common sense, duly exercised, will teach us to discover the evils of these confederacies, and to avoid them.

Contentment is a sweet balm to its possessor in every vicissitude of life, yet it ought not to take premature possession, and lull people into supineness, while active exertions may relieve them from difficulties, or be wanting for their present honour and future peace.

The negative but important virtue of *Temperance* is in itself so identified with Prudence, as scarcely to be susceptible of any misdirection. We can hardly imagine that any one will wilfully carry his temperance to the extent of denying himself proper nourishment. The same may be said of the stern virtue of *Honesty*, to which no qualification of Prudence seems to be applicable. We can neither imagine a man being too honest, or his giving honesty a wrong direction.

Essential as Prudence is for our guidance in the discharge of our *duties*, we see it still more obviously indispensable for the control of our *passions*, all of which, if suffered to exceed the bounds of *moderation*, tend to defeat their objects, and to produce fatal effects.

Hope.—The hope of success we see animates men through toil and difficulties, and emboldens them to persevere in their enterprizes in the face of danger: but unless Prudence moderate this ardour, and limit it to what is attainable, it becomes folly and rashness, a waste of exertions, where they can produce no good results, and an exposure to danger needlessly. *Fear*, in a different way, excites men's activity and energies to avoid, or if need be, to encounter an impending danger; but if excessive, it will overrate the danger, paralyze their energies, and disable them from retreating with safety, or contending with success.

Cheerfulness, if chastened with Prudence, sweetens the business of life; but if discretion (as Prudence in personal deportment is more usually called) be wanting, it often runs into heedlessness and folly, and produces discomfiture and disgrace.

Anger is only useful in deterring misdoers through fear of its effects, and as many can be kept honest by no higher motive than fear, an honest indignation and a manly resentment are useful, and are rather to be called severe than bad passions; but if entertained without adequate provocation, or carried to excess, we find that they defeat their object, and generally do as much harm to the individual who exercises them, as to him against whom they are levelled. *Love* is a passion which most especially requires the safeguard of Prudence, for when indulged in, without that restraint, its bad consequences are among the most afflicting, and incapable of remedy.

Jealousy is occasionally not without its use in guarding levity from proceeding to incontinence, but entertained, without cause, it is a torment to all parties drawn within its influence. *Hatred* may be excused when directed against the vicious, the intolerant, and the persecuting. But it is more frequently seen to arise from the vice of the hater, than that of the object which crosses his path. It should be our endeavour rather to hate the vices themselves, than the persons of those who, owing to bad education and influences, have become subject to them, reflecting that our own supposed superiority may arise, in no small degree, from the more favourable influences which we have enjoyed. *Sorrow* is a prostration of the spirits which naturally follows wounded affections, blighted hopes, the ingratitude of those whom we have benefited, or severe reverses of fortune. Aided by Prudence it is useful in abating the pride of unbroken prosperity, and in leading us to think how we may best guard against the recurrence of misfortunes; but if it be carried to the extent of settled melancholy, it unfits the sufferer for the active duties of life, and renders him not only wretched in himself, but a useless and very disagreeable member of society.

We might proceed through every department of human conduct, and point to the paramount necessity of Prudence in them all, but every man's reflections will extend the list. Where Prudence is wanting, brilliant talents and princely fortunes are insufficient to secure their possessors from disgrace and penury, while we see a steady adherence to the unobtrusive dictates of Prudence safely conduct others of moderate endowments to honour and to happiness.

EXTRACTS.

PSALM, XXXIX., 1. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked are before me.—CXLI., 3. Set a watch, O Lord, before my mouth; keep the door of my lips.—L., 23. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

PROVERBS, X., 19 and 20. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.—The tongue of the just is as choice silver: the heart of the wicked is little worth.—XII., 18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.—XIV., 29. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.—XV., 1 and 2. A soft answer turneth away wrath; but grievous words stir up anger.—The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.—XVI., 23 to 28. The heart of the wise teacheth his mouth, and addeth learning to his lips.—Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.—An ungodly man diggeth up evil; and in his lips there is as a burning fire.—A froward man soweth strife; and a whisperer separateth chief friends.—32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—XVII., 9. He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends.—18. If it be possible, as much as lieth in you, live peaceably with all men.—XIX., 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.—XX., 3. It is an honour for a man to cease from strife; but every fool will be meddling.—XXI., 23. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—XXV., 8. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.—XXVI., 17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.—20. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.—XXIX., 11. A fool uttereth all his mind; but a wise man keepeth in till afterwards.

ECCLESIASTES, VII., 9. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

ZECHARIAH, VIII., 16 and 17. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:—And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

MATTHEW, V., 9. Blessed are the peace-makers; for they shall be called the children of God.

ROMANS, II., 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

1 CORINTHIANS, XV., 33. Be not deceived: evil communications corrupt good manners.

1 TIMOTHY, VI., 9 and 10. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

TITUS, II., 2 to 6. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.—The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;—That they may teach the young women to be sober, to love their husbands, to love their children;—To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.—Young men likewise exhort to be sober minded.

HEBREWS, XIII., 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

JAMES, I., 19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.—III., 16. For where envying and strife is, there is confusion and every evil work.—IV., 1. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

1 PETER, III., 9 to 11. Not rendering evil for evil, or railing for railing: but contrarywise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.—For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:—Let him eschew evil, and do good; let him seek peace, and ensue it.

CONFUCIUS.—Always behave thyself with the same precaution and discretion, as you would do if you were observed by ten eyes, and pointed at by as many hands.—When we cannot apply any remedy to an evil, it is in vain to seek it. If by thine advices and remonstrances, thou couldst undo what is already done, thy silence would be criminal; but there is nothing colder than advice, by which it is impossible to profit.—It is only the good man who can make a right choice, who can either love or hate with reason, or as need requires.—The wise man has no sooner cast his eyes upon a good man, than he endeavours to imitate his virtues; but the same wise man has no sooner fixed his sight upon a man given up to his vices, than mistrusting himself, he interrogates himself, in a trembling manner, if he be not like that man.—The wise man never hastens, either in his studies or his words; he is sometimes, as it were, mute: but, when it concerns him to act and practise virtue, he, as I may say, precipitates all.—The truly wise man speaks little, he is little eloquent. I do not see that eloquence can be of very great use to him.—The wise man never acts without counsel. He sometimes consults, in the most important affairs, even the least intelligent persons—men that have the least spirit, and the least experience. When counsels are good, we ought not to consider whence they come.

Never contract friendship with a man that is not better than thyself.—In what part of the world soever thou art forced to spend thy life, correspond with the wisest, associate with the best men.—We have three friends that are useful to us—a sincere friend, a faithful friend, a friend that hears every thing, that examines what is told him, and that speaks little; but we have three also whose friendship is pernicious—a hypocrite, a flatterer, and a great talker.—He that applies himself to virtue has three enemies to contend with which he must subdue, incontinence when he is as yet in the vigour of his age, and the blood boils in his veins; contests and disputes, when he is arrived at a mature age; and covetousness, when he is old.—It is very difficult, when poor, not to hate poverty; but it is possible to be rich without being proud.—The wise man seeks the cause of his defects in himself; but the fool, avoiding himself, seeks it in all others, besides himself.—The wise man ought to have a severe gravity, but it ought not to be fierce and untractable. He ought to love society, but to avoid great assemblies.—Contract friendship with a man whose heart is upright and sincere, with a man

who loves to learn, and who can teach thee something in his turn. Other men are unworthy of thy friendship.—He who has faults, and strives not to amend them, ought at least to do his endeavour to conceal them. The wise man's defects are like the eclipses of the sun—they come to every one's knowledge: the wise man ought, upon this account, to endeavour to cover himself with a cloud. I say the same thing of princes.—The wise man blushes at his faults, and is not ashamed to amend them.—He that lives without envy and covetousness may aspire at every thing.

ISOCRATES.—Exercise your body less to improve your strength, than so far forth as tends to the preservation of your health. You may propose to come up to this, if you moderate your labour so that you still are capable of doing more.—Pursue those pleasures only that are accompanied with honour and glory; for that pleasure which has virtue for its companion is a valuable good, whereas, without it, it is a detestable evil.—Take special care to govern and suppress whatever can be the least blemish to a handsome mind; as sordid gain, anger, voluptuousness, and grief.—You will compass this, if you esteem that the greatest gain which procures you a good reputation, rather than that which augments your wealth: you will conquer anger, if you behave yourself towards offenders as you would have others behave themselves to you when you transgress: and you will bid fair to get the better of pleasure, if you frequently reflect how shameful it is to have the command over your servants, and at the same time be a slave to your passions: and you will master affliction, if you seriously look into other men's misfortunes, and at the same time consider that the condition of man renders you liable to the same.—In point of counsel and deliberation, take example of the past for the future; for what is dark and mysterious becomes plain and easy by what has already happened.

Consider seriously with yourself to whomsoever you are to speak; for it is the fault of a great many to let their tongue outrun their thoughts.—There are two seasonable times to speak, either on those subjects you know perfectly well, or on those that necessity puts upon you: now, it is in the latter that it is better to speak than to be silent; in the other, it is often better to be silent than talk.—Let not your visits be too frequent to the same persons, nor your discourse too long on the same subjects; for there is a satiety of all things.—As to your beha-

viour, be affable and easy of access, and let your language be courteous and civil: the one requires you should take notice of those you meet; the other, that you should speak obligingly to them. But be sure to carry yourself courteously to all, though you converse familiarly but with the best; by which procedure you will disoblige nobody, and be certain of the esteem and friendship of men of merit.—In all you do, imagine every body will know it; for, admit you could keep it a mystery for awhile, it will be at last unfolded and made public.—You will gain a confirmed reputation, if you are known to avoid those actions you censure and blame in others.—Neither applaud an impertinent laughter, nor close in with a rash discourse.—Never think that that can be spoken with decency, which modesty is ashamed to act. Do not affect a demure or severe look, but always have a presence of mind: for by the one you will appear self-conceited, by the other always wise.—Esteem that most to become you which is decent, modest, just, and temperate; for in these chiefly consists the morality of youth. Never consent to do a shameful act, by the hope you may conceive that it may never be known; for, though you conceal it from others, you will still be conscious of it yourself.—Do not reckon them only to be your friends who grieve at your misfortunes, but likewise those who do not envy your prosperity; for a great many will express concern when their friends are afflicted, who shall look with an invidious eye on the liberalities of an indulgent fortune.

If you oblige unworthy men, you will be requited as they are who feed other people's dogs; and, as these bark as well at those that feed them as at strangers, so those are apt to injure, as well their benefactors as their enemies. Be as much averse to flatterers as to sycophants and impostors; for both the one and the other are equally pernicious, if believed.—If you admit for friends those that gratify and encourage your wickedness, you will dishearten any one from incurring your displeasure on the score of virtue.—Let your behaviour towards them that approach you be familiar and obliging, and not stiff: they are very different personages; for the haughty carriage of the one can hardly be borne with, even by their own domestics, while the other's engaging way is pleasing to every body. Now, you will shew yourself courteous, and win the good-will of every one, if you are not captious, quarrelsome, and hard to be pleased by those you converse with: in order to which, you must not oppose too roughly those whom passion and anger shall hurry away, though

at the same time they are altogether in the wrong; but, on the contrary, give way to their transports, and when they are calm take an opportunity to remind them of their error. Never put on a serious and grave countenance when the jest is going round, nor affect levity and airiness where gravity is required; for whatever is ill-timed and unseasonable is vexatious. Above all things, take care not to do a good office after an ungrateful manner, as a great many do, who at the same time that they serve their friends, do it disagreeably and disgustfully. Avoid wrangling, because it is odious; and shun censoriousness, because it is provoking.

Make a right estimate of the advantage education has over ignorance. They who are possessed of the one turn all to their advantage, while the others are generally mortified and afflicted, it frequently happening that they suffer, for what they have uttered, through ignorance.—Those things you are ashamed to speak of with reference to yourself, and at the same time would be glad to advise with friends about, relate them as if they concerned others, and not you; by which means you will know the sentiments of those you consult, without discovering yourself.—When you have a mind to advise with any one concerning your private affairs, examine well first how he has managed his own; for he that has been faulty in the administration of his own concerns, will never be able to advise well with reference to those of others. You will be most excited to consult and advise, if you seriously look into the miscarriages of temerity and rashness; for we take the greatest care of our health, when the pains and tortures of our infirmities are fresh in our memory.—Be careful to avoid the occasions of being aspersed in your reputation, though you know they are lies you are charged with; for, as a great many will be ignorant of the truth as to fact, so they will be liable to be imposed upon by rumour and report.

EPICURUS.—There are two sorts of pleasure—those that nature inspires; and those that are superfluous: there are others, which, though natural, are nevertheless of no utility; and there are some that are not conformable to the bent of Nature, and which she no way requires: these serve only to gratify the whimsical chimeras opinion raises.—Those Epicurus esteems natural and necessary which banish pain, as it happens when we drink, being very dry. He calls those natural unnecessary ones that only serve to diversify pleasure, and that are not requisite to drive away pain; of this kind is delicious fare.—Those pleasures

which are natural cause no uneasiness, provided there be moderation in the case: if they go beyond the bounds prescribed to pleasure, they are forced in their end, but we hope to find something agreeable in that excess; which vain expectation proceeds from the foolish opinion of men.—He who by the counsel of Prudence, shall undertake to seek support in those things that are foreign to us, shall find their acquisition easy and advantageous; but he shall not trifle away his time in the search of those that are impossible; nay, he shall neglect a great many of those that are attainable, and absolutely reject all those whose possession is not necessary.

CICERO.—We should keep to one constant tenor and regular conduct in our lives and actions, so that nothing may be in them which is not well suited, and of a piece with the rest.—Every one, therefore, should inform himself thoroughly which way his humour and genius lies; and be severe in examining what he is well fitted, or not fitted for.—And let us rather labour to avoid those vices which we are naturally inclined to, than try to arrive at those excellencies and perfections which we were never made for.—It is required then of the younger sort of people, that they pay due reverence to those that are old, and choose out the best and most approved among them, by whose counsel and direction they may steer their lives; for indeed the unskillfulness and inexperience of youth, does stand in some need of the prudence of old age, to be its guide and director.—This age especially should be kept from all loose and effeminate living, and be inured to labour, and enduring hardships both of body and mind.—First, “That we keep all our passions and appetites under the government and direction of reason,” than which there is nothing of greater efficacy towards the constant preservation of our duty.—Secondly, “That we consider the quality and moment of the thing of which we go about; that so we may proportion our endeavours accordingly, and take neither more nor less pains about it than it really deserves.—And lastly, “That in all these exterior circumstances, which are only designed for a genteel shew and grace of the action, we should keep within the measure of prudence and moderation.”—Now the best measure we can observe is this, to keep our eyes fixed on those rules of decorum I have before laid down, and never to transgress them. But of these three rules the first is the most important.

SENECA.—He that duly considers the subject matter of all our controversies and quarrels, will find them low, and mean,

and not worth the thought of a generous mind ; but the greatest noise of all is about money.—The poor want many things, but the covetous man wants all.—Shall I tell you now, in a word, the sum of human duty ? patience, where we are to suffer ; and prudence, in things we do.—There are a world of things to be studied, and learned, and therefore we should discharge the mind of things unnecessary, to make way for greater matters.—That man only lives composed, who thinks of every thing that may happen before he feels it.—It is much easier to check our passions in the beginning, than to stop them in their course : for if reason could not hinder us at first they will go on in despite of us.—It is a fair step towards happiness, and virtue, to delight in the conversation of good and wise men : and where that cannot be had, the next point is to keep no company at all.—Solitude affords business enough ; and the entertainment is comfortable and easy.

MAHOMET (*the Koran.*)—Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions ; this will be more pure for them ; for God is well acquainted with that which they do.—Distort not thy face out of contempt to men, neither walk in the earth with insolence : for God loveth no arrogant vain-glorious person.—Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature.

LESSON 11.—FORTITUDE.

It is evidently requisite that we should proceed in the direct line of our duties, not only while the adherence is accompanied by its due honours and rewards, but that we should keep to it in spite of allurements to leave it, and of menaces to obstruct it, under the foregone conclusion that by pursuing the direct course alone we can be sure to come out right at last. But to sustain us in this virtuous determination we see that a firmness of mind and moral courage, called *Fortitude*, is indispensable. Many who think rightly, and mean to do rightly, for want of this high quality, suffer themselves to be seduced

into one line of error, and intimidated into another, and thence to become involved in misdoings, which are fatal to their reputation and happiness.

Others, less excusably, we see led astray by the appearance of advantages to be won by violating the moral duties. Indeed these appearances are so frequent and obtrusive, that it requires all the assistance of a good bringing up—of good example—of the power of thinking—and of a habit of looking forward to ultimate consequences, to resist their seductions. It may be seen, that by swindling, by betrayals of trust, and by knavery in various other ways, gains are more quickly won than by straight-forward honesty, industry, and frugality; that by hypocrisy, dissimulation, and falsehood, the unprincipled enrich themselves in large numbers out of the impoverishment of the unsuspecting and benevolent; that by base subserviencies and criminal intrigues many acquire wealth and rank, while others firmly adhering to truth and probity in their acts, and refusing unworthy compliances, draw on themselves the frowns of the powerful, and the persecutions of the malignant.

Again, it is seen, that by abandonment to the passions more pleasure is enjoyed than by restraining them; that there is ease in idleness, and fatigue in exertion; that it is pleasant to give way to the enticements of voluptuaries and revellers, but that it is hard to withstand their taunts and upbraidings.

But if we extend and continue our observations, we discover that the advantages gained by dishonest contrivances are but temporary, and are sooner or later followed by detection, exposure, and degradation; that the dissembler and hypocrite, the corruptionist and the intriguer, are in like manner found out, despised, and shunned; while the voluptuary, who abandons himself to the gratification of sensual pleasures, and the weak in

virtue who, without vicious desires of their own, suffer themselves to be drawn into bad habits by the seductions of others, pay for their transitory gratifications and vapid compliances in future years of suffering and un-availing remorse. These extended observations on the workings of nature therefore elevate us above the influence of vicious excitements, and arm us with the virtue of *Fortitude*.

On minds naturally powerful, and wherein good principles have taken early root, this virtue is seen to be strong, even in youth. But the young are more generally seen to be weak in resisting the allurements of pleasure and sinful indulgences, and therefore require to be especially warned against them.

The bodily sufferings of sickness, and the waste of time and of means which it involves are grievous to bear, but we see that when these afflictions are met with Fortitude, the sufferings lose half their bitterness, and their cure is often expedited. Losses in business, against which no common prudence could guard, we may observe are frequently repaired by resolute perseverance in additional exertions and frugality, but the feeble in mind and spirit, who sink under difficulties, or worse still, fly to drinking for relief, aggravate their losses, and render them irretrievable. Others, in distress, are not ashamed to beg; but there are few who have begged successfully who are not damaged by the relief. The having done so not only breaks the spirit of independence, but the remembrance how much easier money came in through begging than through labour, is very apt to incline parties to beg on, rather than return to hard work and hard living. But a man who has struggled under difficulties, and surmounted them by his own exertions and privations, without submitting to relief from the hand of charity, looks back with honest pride on his achieve-

ment and enjoys the ease which he has gained, the more by contrasting it with the difficulties which he has encountered. Among persons who devote themselves to the learned professions, and to the higher departments of art, the sustaining power of Fortitude is especially necessary. Candidates for employments of honour and profit are far more numerous than the places for them, and many men, who have been indefatigable in qualifying themselves to occupy these positions, find themselves unable to procure even a trial. They may, however, see others, without adequate talents or diligence, by dint of patronage, thrust forward to their exclusion. This is trying to the spirits, but if they are sustained by Fortitude, the neglected will eventually find that incompetent favourites of patronage often out-live their influence, and sink into insignificance, while the unaided struggler at length finds the means of proving his merit, and of rising to eminence, and to a prosperity which is the more enjoyed by him, as he will not fail to contrast it with former adversity, which is then recognised as having been a most wholesome preparation.

To the strong-minded there is a positive pleasure even in the midst of adversity, greater perhaps than others feel in the height of good fortune, for it is then that they learn their own strength; they rejoice to feel a power in themselves of combating one difficulty after another, of bearing, unflinchingly, what might have been expected to overwhelm them, and of proving that, whilst the material substances in nature all yield to repeated attempts to break or dissolve them, the manly spirit, until death, is unconquerable.

But even without extraordinary energetic action, Fortitude, under its milder aspect of mere PATIENCE, is a virtue of much value. The philosophically minded will find this consolation under every misfortune. If

their woe arises from imprudence, or want of forethought on their part, it is a useful admonition for their future benefit: if from fortuitous events, which no prudence could have foreseen or guarded against,—in a further series of such events other chances equally unexpected may arise for their relief. Of these, persons who are armed with patience will be enabled to avail themselves; while the petulant, the rash, and the weak in resolution, by abandoning themselves to fruitless lamentations, will have probably sunk below the power of again rising.

Patience will support its followers successfully through many ills, which would drive others, who are wanting of that support, to despair and suicide: or at the worst it will enable them to bear misfortunes manfully, if they cannot avoid them. Thus fortified they will not fly from their post, because the duty of maintaining it may be irksome or painful, but calmly await that period when life naturally expires; when the passions weaken, desires contract within narrowed limits, and the mental energies successively disappear, as the materials for their exercise recede, through the decay and dissolution of the bodily powers. The patient in adversity will thus sink into their graves, as they do on their beds after the honest discharge of their daily toil, with that pleasing weariness and calm content which attends the consciousness of their period of rest having been preceded by a course of active and useful exertions.

EXTRACTS.

PSALM, XXXVII., 37. Mark the perfect man, and behold the upright: for the end of that man is peace.—CXII., 6 and 7. Surely he shall not be moved for ever: the righteous shall be in

everlasting remembrance.—He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord.

1 PETER, II., 19 and 20. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.—For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

CONFUCIUS.—Always remember that thou art a man ; that human nature is frail, and that thou mayest easily fall ; and thou shalt never fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged : remember that thou mayest rise again ; that it is in thy power to break the bands which join thee to thine offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.—Poverty and human miseries are evils in themselves, but the wicked only resent them. It is a burden under which they groan, and which makes them at last to sink : they even distaste the best fortune. It is the wise man only who is always pleased : virtue renders his spirit quiet ; nothing troubles him, nothing disquiets him, because he practices not virtue for a reward : the practice of virtue is the sole recompence he expects.—The way that leads to virtue is long, but it is thy duty to perform this long race. Allege not for thy excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be forced to stop in the midst of thy course. Thou knowest nothing. Begin ; relax not in thy best endeavours, and thou wilt seldom fail.—Greatness of spirit, power, and perseverance, ought to be the portion of the wise : the burden where-with he is loaded is weighty ; his course is long.—Afflict not thyself at the death of a brother : death and life are in the power of Heaven, to which the wise man is bound to submit. Moreover, all the men of the earth are thy brethren ; why then shouldst thou weep for one, at a time when so many others remain alive ?—He who in the morning hath made known the voice of virtue, may die at night. This man will not repent of living, and death will not be any pain unto him.

SOCRATES*.—Every one that during his life-time renounced

* Socrates, the most eminent of the Grecian philosophers, and the one who is handed down to us as a model of wisdom and virtue, was born in Attica, B. C. 470. His father was a statuary, in which employment Socrates was brought up ; but the cultivation of his mind was the object nearest his heart,

the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true knowledge, and beautified his soul with ornaments suitable to its nature, such as Temperance, Justice, Fortitude, Liberty, and Truth;—such an one being firm and confident in the happiness of his soul, ought to wait tranquilly for the hour of his removal, as being always ready for the voyage, whenever his fate calls him.

ISOCRATES.—Have greatness of soul enough to desire immortality, and, at the same time, moderation enough to enjoy the transitory blessings Heaven has bestowed upon you.—Be more cautious of avoiding any thing that is blameful and faulty, than of dangers

and to that his attention was unremittingly devoted. He attended the lectures of the most celebrated philosophers of his time; and studied the principles of eloquence, poetry, music, and the mathematical sciences. But the moral improvement of his fellow-men was the end and aim of all his studies and all his exertions. His method of teaching was by proposing to his hearers a series of questions in such a manner as to produce in their minds a conviction of the truth of the proposition originally advanced; a mode of argument ever since termed Socratic. He maintained the existence of one Supreme Intelligence, whose providence is over all his works; and he was equally decided as to the existence of a future state. His system of morals corresponded with these principles; and his invariable maxim was, that virtue and wisdom are inseparable. Socrates, however, while he taught these truths, and exhibited in his own conduct all the temperance, forbearance, and self-command, which principally constitute elevation of character, could not altogether divest himself of the superstitious notions of his times. He affirmed, that an invisible genius constantly attended upon his own person, warning him of danger, and directing him in the course of life he should pursue. As a citizen, he discharged, with exemplary faithfulness, all his public duties. Three times he served in the army of his country, excelling his fellow-soldiers in the ease with which he endured the hardships of their campaigns. The last part of his life occurred during that unhappy period when Athens had sunk into anarchy and despotism, in consequence of the unfortunate result of the Peloponnesian war. Amid the general immorality, hatred, envy, and malice of such an epoch, Socrates was charged, by the infamous Melitus and Anytus, with denying the ancient divinities of the state. He defended himself with the calm confidence of innocence; but was condemned by a majority of three voices, and sentenced to drink poison. Xenophon describes the scene with much affecting simplicity. When the cup of hemlock was presented to him, he received it with a steady hand; and after a prayer to the gods for a favourable passage to the invisible world, he serenely swallowed the fatal draught. Thus perished, in his 70th year (B. C. 400), a man whom all heathen antiquity has pronounced the wisest and most virtuous of mortals. Party enmity for awhile pursued his memory; but at length the Athenians became sensible of their injustice, put to death or banished his accusers, recalled his friends, and erected a statue to his memory.

and perils: for, as the wicked ought to be afraid of death, so the virtuous and good ought to fear doing any thing that is dishonourable.—Use your utmost endeavour to live securely; but if you are at any time obliged to hazard your person, then seek no other safety during the war, than what is consistent with honour and glory, and not that which is attended with shame and infamy: for destiny has decreed that all men should die, but to die well is the particular privilege of the virtuous and good.

EPICURUS.—It is impossible to pass our life delightfully without prudence, honesty, humanity, and justice. He that practices these excellent virtues, cannot but live pleasantly; insomuch, that the man who is so wretched as to be neither honest, prudent, humane, nor just, is deprived of all that might make his life happy.—What quiet or rest can he have who is not armed in himself against all that can terrify or discompose his interior?—Death is nothing in reference to us. What has undergone a dissolution can have no sense: and this privation of sense makes us just nothing at all.

CICERO.—It is the part of a brave and unshaken spirit not to be disturbed under any misfortune, or to suffer itself in disorder and tumult to be thrown off the saddle, (as we usually speak,) but always to keep such a presence of mind, as to be able to consult upon every occasion, and be hurried on to nothing, but what is agreeable to reason and discretion. And as this is the part of an exalted mind, so is what follows of an elevated understanding; to discover effects, even while they are yet in the wombs of their causes, and consider before-hand whatever may happen on either side, and accordingly what is to be done when it does happen; that so he may never be taken unawares, and brought to that lamentable shift of crying out, “I never once thought of it!”—Thus again when life, and death, riches and poverty, are the things in question, there are very few men but are wholly transported with desire of the one, and abhorrence of the other. When a man therefore has got such a great and exalted soul, as that he can look upon all these things with indifference; and closely pursue and adhere to honesty, in whatever shape she presents herself; then it is that virtue appears with such a brightness, as that all the whole world must admire her beauties.

SENECA.—A good conscience is the testimony of a good life, and the reward of it. This is it that fortifies the mind against fortune, when a man has gotten the mastery of his passions;

placed his treasure, and his security within himself; learned to be content with his condition; and that death is no evil in itself, but only the end of man. He that has dedicated his mind to virtue, and to the good of human society, whereof he is a member, has consummated all that is either profitable or necessary for him to know, or do towards the establishment of his peace.—The whole duty of man may be reduced to the two points, Temperance and Fortitude; *temperance in prosperity*, and *courage in adversity*.—It is nothing for a man to hold up his head in a calm; but to maintain his post, when all others have quitted their ground—and there to stand upright, where other men are beaten down, this is praiseworthy and divine.—It is not enough to be just where there is honour to be gotten, but to continue so, in defiance of infamy and danger.—It is the part of a great mind to be temperate in prosperity, resolute in adversity; to despise what the vulgar admire; and to prefer a mediocrity to an excess.—It is the work of fate to make us live long, but it is the business of virtue to make a short life sufficient. Life is to be measured by actions, not by time: a man may die old at thirty, and young at fourscore; nay, the one lives after death, and the other perished before he died. I look upon age among the effects of chance, how long I shall live is in the power of others, but how well is in my own.—The fear of death is a continual slavery, as the contempt of it is certain liberty.—Thus again when life, and death, riches and poverty, are the things in question, there are very few men but are wholly transported with desire of the one, and abhorrence of the other. When a man therefore has such a great and exalted soul, as that he can look upon all these things with indifference; and closely pursue and adhere to justice, in whatever shape it presents itself; then it is that virtue appears with such a brightness, as that all the whole world must admire her beauties.

LESSON 12.—RELIGION.

IN our former Lessons we have shown that careful observations on the events of life, and on their causes and consequences, instruct us in what we must do, and re-

frain from doing, in order to supply our wants and desires, and to be useful to our fellow-creatures. The rules of conduct thus deduced are called moral duties. But an elevation of thought arises above the objects of our wants and desires, and the wonders that surround us, to a contemplation of their great First Cause or Creator, and to an endeavour to perceive his designs, and the duties which it is incumbent on us to perform in accordance with them. And as in works of art we learn to admire the talent of a superior artist, in distinction from that of a common artizan ; so our reasoning powers, applied to the works of nature, discover a creation so vast and sublime, and a care for their growth, change, and renovation, so universal, as to prove the existence of a Supreme Being, whose wisdom, power, and benevolence, surpass all conceptions of the human understanding. In proportion as the mind is filled with this sense, it becomes inspired with the high-wrought feelings of adoration and love of the Divinity, which we term religious.

It would be too much to say that this sense is instinctive in the human breast, because it can only arise from our *reflections* on what we have perceived or conceived, and our reasoning powers only become developed with our growth and experience ; but it does seem that the religious sense closely follows that development, because it is the bent of the human mind to discover or imagine causes for the things and events that interest it, and therefore man, even in a savage state, must be sensible that his being, his means of subsistence, the periodical changes of days, and nights, and seasons, and all other natural phenomena, of which he feels the sustaining influence, must be caused by some supreme and beneficent Power.

This is evidenced by the worship of the sun, which has

been generally found to exist among savages in all times and places. That glorious luminary certainly offers the best visual representative that can be imagined of the attributes of the Deity; and for unenlightened men who are incapable of fixing their attention on abstract ideas, the sun, as a personification of Deity, is well adapted to excite their feelings; and command their reverence. Their rejoicings at sun-rise, their prostrations at its meridian splendour, and their mourning songs at its departure, evince religious feelings of a fervent and sincere kind, and less alloyed by superstition than many of the rites and ceremonies among civilized nations. It is further evidenced by the avidity with which they give their attention to any supernatural tales of a Deity, which are boldly insisted on for their belief.

But the admiration and awe which the wonders of nature inspire in the mind of man when in a savage state, take a far higher tone as his mind expands with knowledge. When he has learnt to notice the vast variety, beauty, and utility of the objects which surround him; when he becomes enabled to appreciate the wondrous contrivances and perfection of their construction; when he discovers that similar intricate machinery to that which enters into the composition of the elephant and the whale, exists in animalculæ so minute, that they are invisible to the naked eye; when he finds that myriads of these living atoms float unseen about him; that the whole surface of our globe, land, sea, and air, swarms with these living creatures, disporting in the enjoyment of existence; and when in the further progress of information he perceives that this great world, with all its countless multitudes of inhabitants, is but as a grain of sand upon the sea-shore, compared with the millions of other worlds which in boundless extent bespangle the starry firmament—the holy adoration which the reason-

ing contemplation of such wonders inspires, must exceed any thing which the fertility of imagination can raise, or the power of language describe !

And when throughout this boundless variety of created forms, animate and inanimate, stupendous and minute, which are the contemporaries of the human race, and in the remains of different races of creatures that inhabited former surfaces of our planet, a strict analogy of principles, and harmony of system, is seen universally to exist, and ever to have existed ; he must be convinced that *one* and the same Creator, all-wise and all-powerful, beyond any thing that mortal man can imagine, must have been the *ever-living Author and Preserver of all things*.

And when still continuing his observations and reflections on the face of nature, he discovers that the Almighty has supplied all his creatures with the means of living and enjoying life, but that they must themselves seek those means, and apply them, or they perish ; that the term of life is variously limited, and is liable to be cut short by casualties and misdoings ; that all creatures are endowed by their Creator with instincts, and minor reasoning powers, to direct them in what they need do, and refrain from doing, to preserve existence ; but that *man* is endowed with *superior reason* to guide his conduct in life, by a due exercise of which power he is enabled to subdue inferior animals to his use, to secure himself against casualties which prematurely terminate their career, and to preserve and enjoy his life, most usually for its full natural term ; he must be sensible that a gift so invaluable and peculiar to the human race, ought to be cherished with the strongest feelings of gratitude and reverential love toward his heavenly Benefactor, and to be diligently applied to the purposes for which it was conferred.

Pursuing his observations and reflections, man approaches to a knowledge of the designs of his Creator, and of the duties which he must perform to fulfil his part in them. He discovers that our whole world, and all the creatures that inhabit it, are in continual motion and change, with a tendency to improvement;—that the primary crystalline rocks, when broken up, undergo various changes, and become reduced to friable loam, which gives support to the vegetation that clothes the earth; and through that creation, to the various orders of animated beings that enliven it;—that deep within the solid rocks are embedded the perfect forms of animals (unlike any existing species), which were the inhabitants of our planet long before the creation of man;—that the fruits of the earth are prodigiously increased and improved by the labours of man; that by the same agency pestilential marshes are purified, and converted into fruitful pastures; that the deep waters, which in a state of nature separate mankind, are rendered, by their works, their most easy means of communication; and that in the further progress of improvement, millions of men find commodious habitations, never-failing sustenance, and comparative enjoyment, where, in an unimproved state, only a few houseless wanderers found a precarious subsistence;—that, nevertheless, many inferior animals are the successful rivals of man in carrying forward the works of their Creator, as the polypi, the artificers of the coral islands, in comparison with which, for beauty, solidity, and extent, the proudest edifices of human construction sink into littleness: while great part of the limestone mountains, which include every kind of variegated marble, afford similar evidence of having been the work of others of the lowest orders of organized beings.

Observations on the history of nature thus teach him,

that the changes and improvements on the surface of the earth, which are continually going on, are in great part effected by the labours of the creatures that inhabit it; and that as among these man is especially entrusted with powers over all other creatures, so he is especially bound to exert such superior powers for the good of his fellows, and in conformity with the intentions of his Maker.

And it is gratifying to observe, that the same exercise of duties which is most conducive to the individual benefit of self, family, and friends, is also that which is requisite to carry forward the designs of the Almighty, for the welfare and progressive improvement of his creatures generally. So beautifully identified are the personal interests of individuals with those of their fellows, and the manifested intentions of their Creator. So interwoven are the moral duties with those of natural religion, and so clear, simple, and consistent, are their united obligations.

The moral sense is thus strengthened and confirmed by the religious sense, our duty towards men is seen to be also our duty towards God, and it is difficult to conceive that any praises, prayers, or sacrifices, any rites or ceremonies, that we, worms as we are, might offer to the Almighty, can be so acceptable to Him as that of a diligent use of the powers He has given to us in fulfilment of our respective moral duties.

LESSON 13.—RELIGION.

PART II.

FIRMNESS of religious feeling requires a fulness of knowledge of the works of the Almighty, from which it naturally arises. That knowledge, therefore, deserves

our especial culture ; and pursuing it as far as our understandings will reach, and our opportunities allow, we acquire a conviction of the unlimited power and goodness of God ; and are, at the same time, mentally delighted, and morally improved.

As knowledge has advanced, we have discovered a living world in a *minuteness* which is invisible to the natural sight, and millions of other worlds in an *immensity* which is beyond the reach of unassisted vision ; but the extent of our Creator's works still remains to us incomprehensible and unapproachable, no strength or exertion of mind can imagine an extent of space beyond which there is no space ; nor yet an extent of space that has no limits ; neither can it imagine a period, when time had not begun ; nor conceive that time can have had no beginning, (yet there must be one or other of these alternatives) ; nor, indeed, can we find any limits to any of the great operations of nature. Those only who have deeply studied the works of nature are qualified to see clearly the incompetency of the human mind to discover their first causes, or final destinations ; or to approach nearer to a knowledge of their Divine Author, than is derivable from His glorious works.

At the commencement of 'the last century, John Locke wrote : " Were the capacities of our understandings well considered, the extent of our knowledge once discovered, and the horizon found, which sets bounds between the *enlightened and the dark parts of things*, between *what is, and what is not comprehensible by us* ; men would, perhaps, with less scruple, *acquiesce in their avowed ignorance of the one, and employ their thoughts and discourse with more advantage and satisfaction on the other.*"

And at the commencement of the present century, Professor Stewart taught, that "*a mindfulness of the*

limited powers of the human understanding is one of the most valuable fruits of genuine philosophy."

This mindfulness of our limited powers is the distinguishing feature of the Religion of Nature. That Religion demands no strain of thought which exceeds the limits of the human understanding. It exacts no belief in things which are contrary to the evidence of nature. It requires no ceremonies beyond the performance of our duties to ourselves and our fellows. It promises no other rewards than are due for that performance, nor does it encourage any expectation of forgiveness of sins, unless they are counterpoised by good acts. It issues no command for the adoration of the Almighty, other than that which a knowledge of His great works necessarily raises; nor claims a more firm reliance on His goodness, than is inspired by a due sense of His universal care for the sustenance and happiness of his creatures.

This universal care of the Almighty for all His creatures, without distinction of sect, shews us the path which we ought to follow. It suggests to us, that the most acceptable devotion we can offer Him, must be that of the powers which He has given us, in the discharge of our respective duties; that the most agreeable sacrifice to Him, is likely to be that of such of our desires as are incompatible with our duties; that the most reasonable preparation for a future state, of which we can have no knowledge, must be a diligent performance of our duties in our existing state, for which He has furnished us with ample means of judging and acting; and that the best title to His favour in another world, must consist in our having done our duties well in that wherein He has already placed us. In short, that a conscientious discharge of our duties here, "*doing as we would be done by,*" comprises all that our Creator requires from us.

These few words, "*Doing as we would be done by,*"

point to the governing principle of all our moral and religious duties. They refer at once to that tribunal which the Divinity has implanted in the breast of every man for his moral government—to that court of *conscience* which is of immediate access, free from cost; and so long as it is uncorrupted by vicious associations, and unbewildered by superstitious excitements, is infinitely more unerring, safe, and satisfactory, than the decisions of any legal tribunal. It refers to that bond of heartfelt sympathy which unites mankind in reciprocating influences; to that capacity which every man derives from experience of distinguishing *right from wrong*, and which teaches him that whatever he would feel to be a wrong done *to himself*, *he cannot be justified in doing to another*.

Jesus Christ declared this natural rule of Conscience to be “the law and the prophets.” *Confucius* had enunciated the same rule five hundred years before, and indeed most of the heathen philosophers had dwelt on it in their discourses. Being derived from nature, it is without doubt more ancient than any human record, and must be, in fact, universal and eternal. Indeed we find it naturally springing up in our own day, unassisted by education. In quarrels between ignorant country lads, we frequently hear one say to another, “You would not like to be served so yourself.”—“You would not like it, if I had served you so.” Here the appeal is to his companion’s own conscience, for untaught, he naturally concludes that in him, as in himself, there is a monitor which tells him, that whatever he would feel to be a wrong done to himself, he must not do to another: or the appeal may be said to be made to his moral sense, or to his religious sense, for Conscience, Morality, and Natural Religion, all mean nearly the same thing.

The regard for truth, rectitude, and humanity, which is often found to abide among ignorant rustics, and

even among wild-wood savages, attests the force of natural morality, and inspires an admiration of rural simplicity and innocence, which is denied to the hollow and hypocritical pretensions of mystical refinements.

The rewards and punishments which the righteous and the sinful may expect in a future state, exceed human comprehension, and are therefore not within the province of natural Religion to predict. Even in this life, however, it is seen that rewards and punishments invariably follow good and evil deeds ; for he who has acted rightly, is usually in the end successful ; but if unfortunate, he does not cease to enjoy the respect of the good, and the sweet balm of an approving retrospection, which are *rewards* of the highest value ; while the evil doer is as generally defeated in his designs, or if he succeed in them, he is *punished* by the world's scorn, and the severer stings of a wounded conscience.

But the instances that occur of persons who have laboriously discharged their duties, and whose lives have yet been a succession of sufferings, and have closed in apparent misery, raise the hope and expectation, that in some way inscrutable to man, our all-wise Judge and Benefactor will, in a future state, reward meritorious but unrequited sufferers, and in the same dispensation punish evil doers who have passed through life in the pride of success. This hope and expectation is reasonable, because the preservation, happiness, and improvement of the human race, intended by the Creator, require diligent exertions on their part, reward or punishment being the expected consequences of performance or neglect. We are therefore entitled to believe, that He would not call forth the exertions of His creatures under this expectation, and then leave those who have done well unrewarded and in misery.

Hence there is natural evidence of the probability of

future rewards and punishments to afford the consolation of hope to the afflicted, and to dismay evil doers ; but there is no natural evidence of an eternity of joy and glory after death, such as to render the life we possess comparatively insignificant, to withdraw our minds from an active discharge of its duties, and interest us to flee from its toils, and hasten its close.

The Natural Religionist is disinclined to declare, that any one among the numerous conflicting doctrines which influence mankind, is the only true faith, and that all the rest are false ; or, on the other hand, to insist that any one is false, if it be not at variance with truth and justice, our communion, therefore, extends to all that is good in all Religions.

But we confidently build our faith on the Religion of Nature, because its Divine influence reaches the human heart, independently of the ministry of men. It is the same in all places, and all ages, immutable and eternal : no changes in the sense of language, no errors of translators, no interpolations of interested persons, can distort its meaning, or weaken its authority ; for its lessons come to us immediately and visibly from the works of God himself !

Be the Religion of Nature, therefore, our guide, and our comfort. It opens delightful stores of instruction to the comparatively ignorant ; and extending through the whole creation, offers exhaustless illustrations of the Divine attributes to the learned and profound. It inspires an intense adoration and awe of the Deity—a firm reliance on His protecting providence and justice, a clear insight into our moral duties, and, especially, a warm feeling of good-will to all, without distinction of creed. It softens down the animosities with which sectarians have enthralled the world, harmonises all religious per-

yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city.—Isaiah, III., 10, 11. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him, for the reward of his hands shall be given him.—Hosea, XIV., 9. The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.—Amos, III., 6. Shall there be evil in a city, and Jehovah hath not done it?

(An evil spirit is mentioned, for the first time, in the Old Testament) in Judges, IX., 23. Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech. (The Jews appear to have attributed every unusual occurrence, whether good or bad, to the immediate direction of God, or to good or bad spirits sent by him. The power of music in casting out the evil spirit is instanced) 1 Samuel, XVI., 14, 16, and 23. But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee. Let our Lord now command thy servants which are before thee to seek out a man who is a cunning player on an harp, and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.—And it came to pass, when the evil spirit from God was upon Saul, that David took a harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him.

(The doctrine of a future state appears to have made considerable progress among the Persians and Greeks before it reached the Jews. The first mention of it by their historians, is in the Apocryphal Book of Maccabees, about the year B. C. 200. It gradually advanced among the sects of the Pharisees and Essenes, but it was repudiated by the Sadducees. It was vigorously enforced by Jesus Christ and his disciples, and it has ever since acquired an increasing and most powerful influence over the hopes and fears of mankind.

At the advent of Jesus Christ, it appears that the religion of the Jews had become loaded with the superstitious and gloomy rites and ceremonies of priestcraft; and the people were rendered covetous, cruel, and hypocritical. The discourses of Jesus breathed a spirit of cheerfulness more consistent with nature. He condemned ostentatious praying, recommended devotions in

I will bring seven times more plagues upon you, according to your sins.—I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your highways shall be desolate.—And if ye will not be reformed by me by these things, but will walk contrary unto me:—Then will I also walk contrary unto you, and will punish you yet seven times for your sins.—And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.—And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.—And if ye will not for all this hearken unto me, but walk contrary unto me:—Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.—And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. Exodus, XX., 5. I the Lord thy God am a jealous God, visiting the *iniquity* of the *fathers* upon the *children* unto the *third and fourth generation* of them that hate me. Ezekiel, XVIII., 20. The soul that sinneth shall die; the *son* shall *not* bear the *iniquity* of the *father*. (The threatenings against the unfaithful are frequent and terrific, but the punishments are all of this world, there is no declaration of punishment in a future state throughout the Old Testament. (Ecclesiastes, III., 20. All go unto one place, all are of the dust, and all turn to dust again.—IX., 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—XII., 5 and 7. Man goeth to his long home, and the mourners go about the streets.—Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

Isaiah, XXIV., 5, 6. The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.—Amos, IV., 6, 7. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were

be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.—But when the young man heard that saying, he went away sorrowful: for he had great possessions.—Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.—And again I say unto you, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*—Luke, VI., 20 and 24. Blessed be ye poor, for yours is the kingdom of God; but woe unto you that are rich, for ye have received your consolation. (When Lazarus died, he was carried away to heaven; and when the rich man, at whose table he begged, died, he was conveyed to hell. It is no where said that he misused his wealth.) Luke, XVI., 23, 24, 25. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.

(Jesus required an unbounded devotedness from his followers.) Luke, XIV., 26. If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. (Jesus enforced the golden rule of conscience; doing as we would be done by.) Matthew, VII., 12. *Whatsoever ye would that men should do unto you, do ye even so to them*, for this is the law and the prophets.—Matthew, V., 44. I say unto you, love your enemies. (Faith without works is dead.) James, II., 14—18. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?—If a brother or sister be naked, and destitute of daily food,—And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—*Even so faith, if it hath not works, is dead, being alone.*—Yea, a man may say, Thou hast faith, and I have works: *shew me thy faith without thy works*, and I will shew thee my faith by my works.—James, III., 17, 18. The Wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and

without hypocrisy.—And the fruit of righteousness is sown in peace, of them that make peace.

CONFUCIUS.—It is not enough to know virtue, it is necessary to love it; but it is not sufficient to love it, it is necessary to possess it.—He that persecutes a good man, makes war against Heaven. Heaven creates virtue, and protects it; he that persecutes it, persecutes Heaven.—Do nothing that is unhandsome, although thou shouldst have art enough to make thine action approved; thou mayest easily deceive the eyes of man, but thou canst never deceive Heaven: its eyes are too penetrative and clear.—Wouldst thou learn to die well, learn to live well.—The good man sins sometimes; weakness is natural to him, but he ought to watch so diligently over himself, that he may never fall twice into the same crime.—The natural light is only a perpetual conformity of our soul with the laws of Heaven; men never can lose this light. It is true, that the heart of man being inconstant and wavering, it is sometimes covered over with so many clouds, that it seems wholly extinguished. The wise man experiences it himself, for he may fall into small errors, and commit light offences; yet the wise man cannot be virtuous while he is in this state: it would be a contradiction to say it.—Silence is absolutely necessary to the wise man. Elaborate discourses, pieces of eloquence, ought to be a language unknown to him: his actions ought to be his language. As for me, I would never speak more. Heaven speaks; but what language does it use to preach to men? That there is a sovereign principle, from whence all things depend; a sovereign principle which makes them to act and to move. Its motion is its language; it reduces the seasons to their time, it agitates nature, it makes it produce. This silence is eloquent*.

* What can be more pure and holy than the ancient inscriptions on the Chinese temples, "To the first principle without beginning and without end. He has made all things; He governs all; He is infinitely good, infinitely just; He enlightens, He sustains, He regulates all nature."—*La Philosophie de l'Histoire*, chap. XVIII., p. 117.

This simplicity has been entirely effaced by the superstructures of Mahometan and other priesthoods. The Religion of the Chinese is polluted with odious superstitions, revolting ceremonies, and inhuman cruelties. The sages of Greece and Rome, who were the moral instructors of the people, seldom ventured to give their opinions on Religion. That department of knowledge was assumed exclusively by their priesthoods; who, on their side, did not meddle with morality. It was the business of the priests to discover the coming of events by the flights of birds, the entrails of victims, and other

SOCRATES.—His discourses teach, “That we ought to slight the opinions of men, and regard only the judgment of God; that it is not living, but living well, that should be our wish; that justice is the life, and injustice the death of the soul; that we ought not to injure our enemies, or resent the injuries we receive; that it is better to die than to sin; that we must obey the laws of our country; that the injustice of men cannot justify our disrespect to the laws, and that the laws of this world have sister laws in the other, which revenge the violations of them here.” —“His doctrine of deaths being no affliction, but, on the contrary, a passage to a happier life, made a considerable progress. Some philosophers gave such lively and forcible representations of it in their lectures, that a great part of their disciples laid violent hands on themselves, in order to overtake that happier life. Ptolemæus Philadelphus prohibited Hegesias of Cyrene to teach it in his school, for fear of dispeopling his country.”

PLATO.—“It is not reading of books that will communicate this great knowledge, it must be attained by profound meditation; and every one must for himself draw this celestial fire from its true source: for by this union with its object, a Divine flame, (kindled on a sudden, as from a fire that spreads itself around), illuminates the mind, and feeds and preserves itself therein. And for this reason, as I have never yet written, so I am resolved never to write on these matters; that is, to explain them after a clear and intelligible manner. Whoever undertakes it, will never do it to any purpose; and all the good he will reap by his labour will be that, excepting a small number of men whom God has endowed with understanding capable of unravelling those celestial truths of themselves, he will cause some to despise them, and fill others with a vain and rash confidence, as if they understood wonderful things, when indeed they are unacquainted with them.”

God is one eternal, immutable, incomprehensible Being. He created and disposes all things by His wisdom, he maintains and

strange inventions. They were also the intercessors between supplicants and the gods, and took charge of the gifts and sacrifices which they required to propitiate Divine favour. Absurd as the tricks of these mountebanks were, so submissive were mankind to priests who pretended to be in communication with their deities, that when their venerated philosophers ventured to expose the folly and evil working of their superstitions, their lives became endangered. Socrates was put to death for encouraging disbelief in a plurality of gods, and others narrowly escaped the same fate.

preserves all things by his providence; He is in all places, and no place can contain Him. He is in all things, and yet He is none of those things which are by Him, and have received their being from Him. For He is greater than essence itself: He sees all things, knows all things, and penetrates the most secret thoughts; He fills the capacity of the deeps, and the immensity of the heavens; all knowledge, good, virtue, light, life, are only in Him, and are Himself. He is, at the same time, infinitely good, and infinitely just. He loves men with a singular affection; and created them only to render them happy: but as He is holiness and justice itself, He makes none happy but those who resemble Him in righteousness and holiness; and punishes those who have corrupted the sacred character He had impressed on them, by creating them after his own image.

A wise man will never labour to render himself dexterous to please man, but to please the gods. For prudence requires that we should rather seek the favour of our masters, than those who are only our companions, in the service we owe them.

If God should take no care of men, it would be either through malice or ignorance, weakness, negligence, or laziness: but none of these vices, which are in us, can be found in God, who is infinitely perfect; who is goodness, knowledge, wisdom, power, providence, and activity itself. He takes care of all things, for He created them, and they are His. How, then, can He neglect men, who belong to Him in a more particular manner? Has God less capacity, or is He less diligent than artificers? By how much the more skilful these are, by so much the more perfect are their works, whether small or great, they forgetting nothing that may conduce to the improvement of them. And shall God, who is most wise, most skilful, and has a power proportionate to his will, regard only the greatest things, and neglect others which may be still more easily mended; as if He were idle, and afraid of giving himself trouble?

Sooner or later God renders to every man according to his works. The righteous, who have been exposed to troubles in this life are recompensed in the other; and the wicked, who have always enjoyed the pleasures of the world, are punished in hell. This is inferred from the justice of God: it is impossible to avoid this judgment, which the gods have fixed by that Providence which you oppose, and of which you shall one day be fatally convinced; do not suppose that it will negligently pass you by. Though you should seek a shelter by hiding yourself in the

deepest caverns of the earth; though you should have wings, and could fly into the heavens to hide yourself there; the Divine Providence would seize you every where, and you shall never avoid the punishments you deserve, whether in this world or in hell, or in some other place yet more terrible.

ISOCRATES.—If what we behold as miraculous in the heavens did not terrify us; if we could reflect enough to overcome the fear of death, because it in no wise concerns us; if, in fine, our knowledge went so far as to find out the true end of all the evil and good things, the study of physical speculations would be altogether useless and unnecessary. It is a thing impossible, that he who trembles at the sight of the prodigies of nature, and is startled at the common events of life, should be ever exempt from fear; he must consider the vast extent of things, and penetrate into it, he must cure his mind of the ridiculous impression of fables,—for, without the discovery and knowledge of nature, there can be no true philosophy or satisfaction.—He that has discovered after what manner nature has limited all things relating to life, must needs know the means to get rid of that uneasiness the body feels when it wants anything, and must have found out the happy secret of rightly ordering the whole course of his life, so that he has no occasion to seek his felicity in those things, the acquisition whereof is full of uncertainty and danger.

Nature has prescribed bounds to the pleasures of the body; we lose all the sweetness thereof when we wish it were everlasting: but the mind reforms this error, and reasons with exactness on the scope and end the pleasure of the body ought to have, as well as concerning what is to cause its lasting dissolution.—It shews us that the desire of an unlimited enjoyment is ridiculous; and, by so doing, renders our life perfectly happy; insomuch that man being satisfied with his manner of living, has no need, for its felicity, of infinity of time: nay, he is not deprived of pleasure, though he perceives that his mortal condition leads him insensibly to the grave, since he there finds what happily finishes his course.

CICERO.—The true law is right reason conformable to the nature of things, constant, eternal, diffused through all, which calls us to duty by commanding; deters us from sin by forbidding; which never loses its influence with the good; nor ever preserves it with the wicked. This law cannot be over-ruled by any other, nor abrogated, in whole or in part; nor can we be absolved from it either by the senate or by the people; nor are

we to seek any other comment or interpreter of it, but itself; nor can there be one law at Rome and another at Athens—one now and another hereafter; but the same eternal immutable law comprehends all nations at all times, under one common master and governor—God! He is the inventor, propounder, enactor of this law; and whoever will not obey it must first renounce himself and throw off the nature of man; by doing which, he will suffer the greater punishments, though he should escape all the other torments, which are commonly believed to be prepared for the wicked.

SENECA.—The wisdom of the ancients, as to the government of life, was no more than certain precepts, *what to do, and what not*; and men *were much better in that simplicity*; for as they came to be more learned, they grew less careful of being good.—That *plain and open virtue*, is now turned into a dark and *intricate science*; and we are taught to dispute rather than to live.—*Precepts are of great weight*; and *a few useful ones at hand, do more toward a happy life, than whole volumes of cautions, that we know not where to find*. These solitary precepts should be our daily meditations, for they are the rules by which we ought to square our lives.—It is a great virtue to love, to give, and to follow, good counsel; if it does not lead us to honesty, it does at least prompt us to it. As several parts make up an harmony, and the most agreeable music arises from a mixture of sounds, so should a wise man gather many arts, many precepts, and the examples of many ages, to inform his own life.—Providence treats us like a generous father, and brings us up to labours, toils, and dangers: whereas the indulgence of a fond mother, makes us weak and spiritless: God loves us with a masculine love, and turns us loose to injuries and indignities: He takes delight to see a brave, and a good man, wrestling with evil fortune, and yet keeping himself upon his legs, when the whole world is in disorder about him.

MAHOMET (*the Koran.*)—Be constant in prayer, and give alms, and what good ye have sent before for your souls, ye shall find it with God: surely God seeth that which ye do.—If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this will be better for you, and will atone for your sins: and God is well informed of that which ye do.—Dost thou not perceive that God knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but he is the fourth of them, nor among five, but he is the sixth

of them; neither among a smaller number than this, nor a larger, but he is with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for God knoweth all things.—When the earth shall be minutely ground to dust, and thy Lord shall come, and the angels rank by rank; and hell on that day shall be brought nigh; on that day shall man call to remembrance his evil deeds; but how shall remembrance avail him? He shall say, Would to God that I had heretofore done good works in my life-time.—Fear not men, but fear me; neither sell my signs for a small price. And whoso judgeth not according to what God hath revealed, they are infidels. We have therein commanded them, that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and that wounds should also be punished by retaliation; but, whoever should remit it as alms, it should be accepted as an atonement from him.—Let there be no violence in religion.—We have sent down unto thee the book of the Koran with truth, that thou may'st judge between men through that wisdom which God showeth thee therein; and be not an advocate for the fraudulent, but ask pardon of God for thy wrong intention; since God is indulgent and merciful. Dispute not for those who deceive one another; for God loveth not him who is a deceiver, or who is unjust. Such conceal themselves from men, but they cannot conceal themselves from God; for He is with them when they imagine by night, a saying which pleaseth Him not; and God comprehendeth what they do. Behold, ye are they who have disputed for them in this present life; but who shall dispute with God for them on the day of resurrection, or who will become their patron? Yet he who doth evil, or injureth his own soul, and afterward asketh pardon of God, shall find God gracious and merciful.

When the inevitable day of judgment shall suddenly come, no soul shall charge the prediction of its coming with falsehood; it will abuse some, and exalt others. When the earth shall be shaken with a violent shock, and the mountains shall be dashed in pieces, and shall become as dust scattered abroad; and ye shall be separated into three distinct classes: the companions of the right hand, (how happy shall the companions of the right hand be!) and the companions of the left hand, (how miserable shall the companions of the left hand be!) and those who have preceded others in the faith, shall precede them to paradise. These are they who shall approach near unto God: they shall

dwelling in gardens of delight: (there shall be many of the former religions, and few of the last). Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths, which shall continue in their bloom for ever, shall go round about to attend them, with goblets and beakers, and a cup of flaming wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts shall they choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes, resembling pearls hidden in their shells, as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin, but only the salutation, Peace! Peace! And the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among lote trees, free from thorns, and trees of manna, loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily, we have created the damsels of paradise by a peculiar creation; and we have made them virgins beloved by their husbands, of equal age with them; for the delight of the companions of the right hand.

THE ADORATION.

1. How wonderful are the works of God! How abounding in beneficence! How beautiful! How sublime!

2. Whithersoever we turn our eyes, on whatever subject we rest our thoughts, an all-creative, all-wise, and all-mighty Power is manifested.

3. The whole surface of the earth; the waters which divide the earth; the atmosphere which surrounds the earth and the waters, are all filled with animated beings: their numbers are countless, their variety infinite; no two are alike; yet all are subject to the same general laws.

4. All have their birth, growth, maturity, decay, and death. All are in a state of continual change, yet nothing is lost!

5. All are supplied with means for the support of life, according to their several natures. Even the lowest vegetables are furnished with organs to gather nourishment for their subsistence.

6. Would you know the extent of Almighty power? Let him of the strongest intellect take a single organ of any living thing (an eye, an ear, or a hand), and endeavour to trace its mechanism to its first moving principle.

7. The result of his life's labour would only discover to him a perfection of construction unapproachable by human art, and an utter inability on his part to comprehend its origin of movement.

8. Yet numerous organs enter into the composition of every living creature, and many millions of living creatures are contained within the compass of a man's hand.

9. We look upon what appears to our natural sight to be dust; we avail ourselves of instruments which magnify a hundred fold, and we discover the dust to be organized animals, pursuing the great work of self-preservation and enjoyment with activity and vigour.

10. Our scientific improvements advance, and furnish us with instruments which magnify several thousand fold. We then discover a new world, which to the natural sight was invisible, we find in what appears to be mere limpid water, and pure air, multitudes of various animals, as actively engaged as ourselves in the great business of life, in supplying its energies, and providing for its wants.

11. If from inspecting the atomic millions beneath the eye, we look around this great world, and regard the

various animals which enliven it, fresh wonders claim our admiration !

12. What activity, what suppleness, what force, what courage, what forethought, these animals display in their several pursuits !

13. Among the insect tribe, and the winged inhabitants of the air, and the finny race of the waters, what brilliancy of colour, and delicacy of texture, appear in their coverings !

14. Among the beasts of the forest, how tough the hides which defend them from thorns and briars. Among others, which are exposed to severity of climate, how warm their furs and fleeces ! Every thing is furnished with the means of preserving and enjoying life according to its nature and necessities.

15. How beautiful the earth ; what goodly prospects gladden the eye, and cheer the heart of man ! What delightful views of swelling hills, and waving woods, and verdant dales ! How teeming with support for life are its various and delicious fruits ! How rich in loveliness and fragrance its opening flowers ! How refreshing are the gushing spring, the sparkling waterfall, the translucent stream, the majestic sea !

16. Revolving in its daily circle, the earth receives the blessing of the morning sun, the life and soul of our material world ; best type of the Creator's power and beneficence. The darkness of night vanishes at its reappearance ; the mists and exhalations disperse. The birds carol their delight ; the cattle low their gratitude. The refreshed labourer whistling resumes his daily task. All nature gladdens !

17. The morning advances, vegetation unfolds its varied beauties, and abundant produce. A thousand odours fill the air ! How brilliant the noon-day brightness ! How rich the setting sun's refulgence ! How mild

the evening twilight, softening the glare of day into the shadows of night!

18. And night's repose how welcome! Kind nature's rest and solace! How sweet its slumbers to all prepared by exercise, and undisturbed by guile!

19. How admirably the sun, by its inclining axis, affords to every portion of the globe a share of its inspiring light and heat; producing the various seasons of the year, bringing forth the fruits of the earth, and diversifying the enjoyments of the creatures that inhabit it!

20. And then the human mind; the Almighty's highest gift on earth; our guide and safeguard: how marvellous its powers!

21. All meaner creatures it reduces to the use of man! Some yield their fleeces to give him cloathing, others their lives for his sustenance; the strong their strength to lighten his toil, the wild their fierceness in submission to his will. The refractory of his own race it subdues to a regard for justice; and this established, how large a flow of blessings follow! Civil wars and anarchy, persecutions and massacres, famine and pestilence, cease to desolate the earth. Never failing supplies of necessities and luxuries attend on peace, and well protected industry; and increase of knowledge raises additional sources of mental and bodily enjoyments.

22. Wondrous indeed is this mighty world of matter and of mind, and yet this mighty world, with all its living multitudes, is but as a grain of sand on the sea-shore, compared with the worlds that surround it!

23. From infinity in minuteness, we turn toward infinity in immensity! We look up to the starry firmament, and there see millions of worlds unceasingly revolving in their orbits through boundless space!

24. The swiftest projectile on earth is slowness, com-

pared with the velocity of these heavenly bodies. Their volume, their velocities, their orbits, all differ; they intersect each other in their rapid flights, but never vary from their appointed courses.

25. In these they run with such undeviating precision, that the periods of their transits are foretold to an instant of time, at the distance of many centuries!

26. What a sublime manifestation of the power of the Divinity! Millions of worlds! But we avail ourselves of optical means, and beyond these millions of worlds, other millions undistinguishable by the natural sight are successively discovered. Further advances in science disclose other millions still more distant, until the aching sight can follow them no further.

27. Grand and stupendous is this heavenly scene, even to vulgar eyes; but how sublime the contemplation to minds enlightened. No strain of intellect can scan the heavenly vault! No power of numbers count the orbs within it!—No power of words, no songs of praise, no human sacrifice, can raise an incense of Adoration worthy of its Divine Author!

28. By patient meditations, and thoughts intense alone, can man conceive the wondrous beauty and perfection of the Almighty's works, and duly learn to venerate the infinite power and goodness, which extending its protection to all created things, at the same instant assigns to worlds innumerable their appointed courses, and furnishes every invisible living atom with organs and means for the support and enjoyment of existence.

H Y M N S.

HYMN I.

BOWRING.

Worship at Sun-rise.

EXTINGUISHED now is the last, lone star,
The shadows of night are gone ;
And lo ! in the east, day's golden car
Is filled by the glorious sun :
And hark ! for a thousand voices call,—
The spirits of life and love :—
Attune your hymns to the Father of all,
The Sovereign who reigns above.

'Tis He who opens the eastern gates,
Who kindles the morning's ray ;
His spirit all nature animates,
And the darkness and the day :
The field and its glories all are His,
And the music of the sky ;
The light of hope, and the smile of bliss,
And the bursting song of joy.

His temple is yonder arch sublime ;
Its pillars the eternal hills ;
His chorus, the solemn voice of time,
Which the wide creation fills :
His worshippers are the countless train
Which the lap of nature bears—
The boisterous wind, and the raging main,
And the silence of the spheres.

He rides unseen on the hurrying storm,
He sits in the whirlwind's car ;
He wraps in the clouds his awful form,
And travels from star to star :

A thousand messengers wait his will,
 And a million heralds fly,
 And their Sovereign's high behests fulfil,
 Through a vast eternity.

He smiles—and new worlds spring forth to birth,
 And suns in new glory rise ;
 He frowns—and darkness covers the earth,
 And mantles the frightened skies ;
 He speaks in the thunder's dreadful roar ;
 He shines in the lightning's beam :—
 But oh ! no mortal thought can soar
 To any conception of Him.

HYMN II.

Commencement of Worship.

HAPPY hours ! all hours excelling,
 When from worldly thoughts withdrawn,
 Joyful we approach the dwelling
 Which the smiles of Heav'n adorn.
 Peace and hope and zeal combining,
 O'er the soul sweet influence shed ;
 And, from earthly cares refining,
 Bless the heav'nly path we tread.

HYMN III.

WATTS.

(Ps. 100.)

God's Sovereignty.

BEFORE Jehovah's awful throne,
 Ye nations bow with sacred joy ;
 Know that the Lord is God alone ;
 He can create, and He destroy.

His sov'reign pow'r, without our aid,
 Made us of clay and form'd us men ;
 And when like wand'ring sheep we stray'd,
 He brought us to His fold again.

We are His people, we His care,
 Our souls and all our mortal frame ;
 What lasting honours shall we rear,
 Almighty Maker, to thy name !

We'll crowd thy gates with thankful songs,
 High as the heav'ns our voices raise ;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise.

Wide as the world is thy command ;
 Vast as eternity thy love ;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

HYMN IV.

BROWNE.

The Acceptable Sacrifice.

WHEREWITH shall I approach the Lord,
 And bow before His throne ?
 Or how procure His kind regard,
 And for my guilt atone ?

Shall altars flame and victims bleed,
 And spicy fumes ascend ?
 Will these my earnest wish succeed,
 And make my God my friend ?

O ! no, my soul, 'twere fruitless all,
 Such victims bleed in vain :
 No fatlings from the field or stall
 Such favour can obtain.

To men their rights I must allow,
And proofs of kindness give :
To God with humble rev'rence bow,
And to His glory live.

Hands that are clean and hearts sincere
He never will despise :
And cheerful duty he'll prefer
To costly sacrifice.

HYMN V.

OGILVIE.

Universal Peace.

BEGIN, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name :
Lo ! heav'n and earth, and seas and skies,
In one melodious concert rise,
To swell th' inspiring theme.

Thou heav'n of heav'ns, his vast abode ;
Ye clouds, proclaim your forming God ;
Ye thunders, speak his pow'r :
Lo ! on the lightning's gleamy wing
In triumph walks th' eternal King ;
The astonish'd worlds adore.

Ye deeps, with roaring billows rise,
To join the thunders of the skies,
Praise Him who bids you roll :
His praise in softer notes declare,
Each whisp'ring breeze of yielding air,
And breathe it to the soul.

Wake, all ye soaring throngs, and sing,
 Ye cheerful warblers of the spring,
 Harmonious anthems raise,
 To Him who shap'd your finer mould,
 Who tipp'd your glitt'ring wings with gold,
 And tun'd your voice to praise.

Let man, by nobler passions sway'd,
 The feeling heart, the judging head
 In heav'nly praise employ,
 Spread the Creator's name around,
 Till heav'n's broad arch ring back the sound,
 The gen'ral burst of joy.

HYMN VI.

NEEDHAM:

The Seasons ordained by Divine Goodness.

THE rolling year, Almighty Lord !
 Obeys thy pow'rful nod :
 Each season, as it silent moves,
 Declares the present God.

Wak'd by thy voice, out steps the spring,
 In living green new dress'd ;
 On hills, in vales, thro' fields and groves,
 Thy beauties stand confess'd.

The sun calls forth the summer months,
 Nor do the hours delay ;
 The fruits with varied colours glow,
 Beneath his rip'ning ray.

Thy bounty, Lord, in autumn shines,
 And spreads a common feast ;
 He that regards his favourite, man,
 Will not neglect the beast.

When winter rears her hoary head,
And shows her furrow'd brow,
In storms and tempests, frosts and snows,
How awful, Lord, art thou !

The rolling year, Almighty Lord !
Obeys thy pow'rful nod :
Each season, as it silent moves,
Declares the present God.

HYMN VII.

WATTS.

(Ps. 65.)

The Husbandman's Hymn.

Good is the Lord, the heav'nly King,
Who makes the earth His care ;
Visits the pastures every spring,
And bids the grass appear.

The clouds, like rivers rais'd on high,
Pour out, at thy command,
Their wat'ry blessings from the sky,
To cheer the thirsty land.

The soften'd ridges of the field
Permit the corn to spring ;
The valleys rich provision yield,
And the poor lab'ers sing.

The little hills, on ev'ry side,
Rejoice at falling show'rs ;
The meadows, dress'd in all their pride,
Perfume the air with flow'rs.

N

The barren clods, refresh'd with rain,
Promise a joyful crop ;
The parching grounds look green again,
And raise the reaper's hope.

The various months thy goodness crowns ;
How bounteous are thy ways !
The bleating flocks, spread o'er the downs,
And shepherds shout thy praise.

HYMN VIII. ORATORIO OF ABEL.

Nature calling Man to Devotion.

How cheerful along the gay mead,
The daisy and cowslip appear !
The flocks, as they carelessly feed,
Rejoice in the spring of the year.

The myrtles that shade the gay bow'rs,
The herbage that springs from the sod,
Trees, plants, cooling fruits, and sweet flowers,
All rise to the praise of my God.

Shall man, the great master of all,
The only insensible prove ?
Forbid it, fair gratitude's call,
Forbid it, devotion and love !

The Lord who such wonders could raise,
And still can destroy with a nod,
My lips shall incessantly praise ;
My soul shall be wrapp'd in my God.

HYMN IX.

ADDISON.

The Voice of Creation.

THE spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heav'ns, a shining frame,
 Their great Original proclaim.
 Th' unwearied sun, from day to day,
 Doth his Creator's pow'r display ;
 And publishes, to ev'ry land,
 The work of an Almighty hand.

Soon as the ev'ning-shades prevail,
 The moon takes up the wondrous tale ;
 And nightly to the list'ning earth
 Repeats thè story of her birth :
 Whilst all the stars which round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

What though in solemn silence all
 Move round the dark terrestrial ball ;
 What though no real voice nor sound
 Amidst their radiant orbs be found :
 In reason's ear they all rejoice,
 And utter forth a glorious voice :
 For ever singing as they shine,
 The hand that made us is divine.

HYMN X.

DR. THOMSON.

Omnipresence of God.

JEHOVAH God ! thy gracious pow'r
 On ev'ry hand we see ;
 O may the blessings of each hour
 Lead all our thoughts to thee.

If on the wings of morn we speed
To earth's remotest bound,
Thy right hand will our footsteps lead,
Thine arm our path surround.

Thy pow'r is in the ocean deeps,
And reaches to the skies ;
Thine eye of mercy never sleeps,
Thy goodness never dies.

From morn till noon, till latest eve,
The hand of God we see ;
And all the blessings we receive,
Ceaseless proceed from thee.

In all the varying scenes of time,
On thee our hopes depend ;
In ev'ry age, in ev'ry clime,
Our Father and our Friend !

HYMN XI.

Events disposed by Divine Wisdom.

THROUGH all the various shifting scene
Of life's mistaken ill or good,
Thy hand, O God, conducts, unseen,
The beautiful vicissitude.

Thou portion'st with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

All things on earth, and all in heav'n,
On thine eternal will depend ;
And all for greater good were giv'n,
Would man pursue th' appointed end.

Be this our care ; to all beside
Indiff'rent let our wishes be ;
Passion be calm, and dumb be pride,
And fix'd our souls, O God ! on thee.

HYMN XII.

Imitation of the Divine Goodness recommended.

God of the universe ! whose hand
Hath sown with suns the fields of space,
Round which, obeying thy command,
The peopled worlds fulfil their race.

How vast the region, where thy will
Existence, form and order gives ;
Pleas'd the wide cup with joy to fill,
For all that grows and feels and lives !

Lord, while we thank thee, let us learn
Beneficence to all below ;
Those praise thee best whose bosoms burn
To spread the gifts from thee that flow.

HYMN XIII.

DODDRIDGE.

The Bounty of Providence.

FATHER of lights ! we sing thy name
Who kindlest up the lamp of day ;
Wide as he spreads his golden flame,
His beams thy pow'r and love display.

Fountain of good ! from thee proceed
The copious drops of genial rain,
Which thro' the hills, and thro' the meads,
Revive the grass and swell the grain.

O ne'er may our forgetful hearts
O'erlook the tokens of thy care ;
But what thy lib'ral hand imparts,
Still own in praise, still ask in pray'r.

So shall our suns more grateful shine,
And show'rs in sweeter drops will fall,
When all our hearts and lives are thine,
And thou, our God, enjoyed in all.

HYMN XIV.

STEELE.

Trust in Providence.

WHILE my Redeemer's near,
My shepherd and my guide,
I bid farewell to anxious fear ;
My wants are all supply'd.

To ever-fragrant meads,
Where rich abundance grows,
His gracious hand indulgent leads,
And guards my sweet repose.

Along the lovely scene,
Cool waters gently roll,
And kind refreshment smiles serene
To cheer my fainting soul.

Here let my spirit rest :
How sweet a lot is mine !
With pleasure, food and safety bless'd,
Beneficence divine.

HYMN XV.

BARBAULD.

Thankfulness in Prosperity and Adversity.

PRAISE to God, immortal praise,
For the love that crowns our days ;
Bounteous source of every joy !
Let thy praise our tongues employ :

For the blessings of the field,
For the stores the gardens yield ;
For the vine's exalted juice,
For the gen'rous olive's use :

Flocks that whiten all the plain,
Yellow sheaves of ripen'd grain ;
Clouds that drop their fatt'ning dews,
Suns that temp'rate warmth diffuse :

All that spring with bounteous hand
Scatters o'er the smiling land ;
All that lib'ral autumn pours
From her rich o'erflowing stores :

These to thee, my God, we owe ;
Source whence all our blessings flow ;
And for these my soul shall raise
Grateful vows and solemn praise,

Yet should rising whirlwinds tear
From its stem the rip'ning ear ;
Should the fig-tree's blasted shoot
Drop her green untimely fruit ;

Should the vine put forth no more,
Nor the olive yield her store ;
Tho' the sick'ning flocks should fall,
And the herds desert the stall ;

Should thine alter'd hand restrain
Th' early and the latter rain :
Blast each op'ning bud of joy,
And the rising year destroy :

Yet to thee my soul should raise
Grateful vows and solemn praise ;
And, when ev'ry blessing's flown,
Love thee—for thyself alone.

HYMN XVI.

JERVIS.

Sympathy and Compassion.

PEACE to the man, wise, just, and good,
Whose heart, compassionate and kind,
Breathes love to God and love to man,
Mercy and piety combin'd.

The sympathy of mortal woes,
The manly, honest, gen'rous tear,
The pang that vibrates in the breast,
The sigh that speaks the soul sincere :

These are our Maker's destin'd gifts,
The rugged nature to refine :
Kind Parent of the human frame !
Let these thy precious gifts be mine :

Be mine the comfort, mine the joy,
The prompt, the timely aid to lend ;
In all the acts of social love,
The meek and helpless suff'rer's friend.

HYMN XVII.

DRENNAN.

The Use of Affliction.

WHY does the will of heav'n ordain
A world so mix'd with woe?
Why pour down want, disease and pain,
On wretched men below?

It was by sympathetic ties,
The human race to bind;
To warm the heart, to fill the eyes
With pity for our kind:—

Pity, that, like the heav'nly bow,
On darkest cloud doth shine,
And makes, with her celestial glow,
The human face divine.

Where mercy takes her custom'd stand,
To bid her flock rejoice;
'Tis there with grace extends the hand,
There music tunes the voice.

And he who speaks in mercy's name,
No fiction needs nor art,
The still small voice of nature's claim,
Re-echoes through each heart.

Where pity's frequent tear is shed,
There God is seen, is found;
Descends upon the hallow'd head,
And sheds a glory round.

But charity itself may fail,
Which doth not active prove;
Nor will the pray'r of faith avail,
Without the works of love.

HYMN XVIII.

The Traveller's Thanksgiving.

How pleasant 'tis to see
Kindred and friends agree,
Each in their proper station move,
And each fulfil their part,
With sympathising heart,
In all the cares of life and love.

'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich, divinely sweet :
The oil thro' all the room
Diffus'd a choice perfume,
Ran thro' his robes and bless'd his feet.

Like fruitful show'rs of rain
That water all the plain,
Descending from the neighb'ring hills :
Such streams of pleasure roll
Thro' ev'ry friendly soul,
Where love like heav'nly dew distils.

HYMN XIX.*Comfort in Sickness and Death.*

WHEN sickness shakes the languid frame,
Each dazzling pleasure flies ;
Phantoms of bliss no more obscure
Our long-deluded eyes.

Then the tremendous arm of death
Its fatal sceptre shows ;
And nature faints beneath the weight
Of complicated woes.

The tott'ring frame of mortal life
Shall crumble into dust ;
Nature shall faint ; but learn, my soul,
On nature's God to trust.

The man whose pious heart is fix'd
On his all-gracious God,
From ev'ry frown may draw a joy,
And kiss the chast'ning rod.

Nor him shall death itself alarm ;
On heav'n his soul relies ;
With joy he views his Maker's love,
And with composure dies.

HYMN XX.

Sanctified Afflictions.

FATHER, I bless thy gentle hand :
How kind was thy chastising rod,
That forc'd my conscience to a stand,
And brought my wand'ring soul to God !

Foolish and vain, I went astray,
Ere I had felt thy scourges, Lord !
I left my guide and lost my way,
But now I love and keep thy word.

'Tis good for me to wear the yoke,
For pride is apt to rise and swell ;
'Tis good to bear my Father's stroke,
That I might learn his statutes well.

The law that issues from thy mouth,
Shall raise my cheerful passions more
Than all the treasures of the south,
Or western hills of golden ore.

Thy hands have made my mortal frame,
 Thy spirit form'd my soul within ;
 Teach me to know thy wondrous name,
 And guard me safe from death and sin.

Then all that love and fear the Lord,
 At my salvation shall rejoice ;
 For I have hoped in thy word,
 And made thy grace my only choice.

HYMN XXI.

WRETFORD.

God seen in His Works.

God of the ocean, earth, and sky,
 In thy bright presence we rejoice—
 We feel thee—see thee ever nigh,
 And gladly hear thy gracious voice.

We feel thee in the sunny beam—
 We see thee walk the mountain waves ;
 We hear thee in the murmuring stream,
 And when the tempest wildly raves.

God, on the lonely hills we meet !
 God, in the vale and fragrant grove !
 While birds and whispering winds repeat,
 That God is there—the God of love !

We meet thee in the pensive hour
 When wearied nature sinks to rest—
 When dies the breeze, and sleeps the flower,
 And peace is given to every breast.

We see thee, when at eve, afar
 We upward lift our wondering sight,
 We see thee in each silent star
 That beautifies the gloom of night.

HYMN XXII. J. C. WALLACE.

God seen in every Thing.

THERE'S not a place in earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found,
For God is every where,

There's not of grass a simple blade,
Or leaf of lowliest mien,
Where heavenly skill is not displayed,
Or heavenly wisdom seen.

There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But heaven's own voice is there.

There's not a star, whose twinkling light
Illumes the distant earth,
And cheers the silent gloom of night,
But mercy gave it birth.

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends.

Then rise, my soul, and sing His name,
And all His praise rehearse,
Who spread abroad earth's glorious frame,
And built the universe.

HYMN XXIII.

BOWRING.

Omnipresence of the Deity.

FATHER and friend ! thy light, thy love,
Beaming through all thy works we see ;
Thy glory gilds the heavens above,
And all the earth is full of thee.

Thy voice we hear, thy presence feel,
Whilst thou, too pure for mortal sight,
Involved in clouds—invisible,
Reignest, the Lord of life and light.

We know not in what hallowed part
Of the wide heavens thy throne may be ;
But this we know, where'er thou art,
Strength, wisdom, goodness dwell with thee.

And through the various maze of time,
And through the infinity of space,
We follow thy career sublime,
And all thy wondrous footsteps trace.

Thy children shall not faint or fear,
Sustained by this delightful thought ;
Since thou, their God, art every where,
They cannot be where thou art not.

HYMN XXIV.

JERVIS.

The Thought of God a Support in Affliction.

To calm the sorrows of the mind,
Our heavenly Friend is nigh,
To wipe the anxious tear that starts,
Or trembles in the eye.

Thou canst, when anguish rends the heart,
The secret woe control ;
The inward malady canst heal—
The sickness of the soul.

Thou canst repress the rising sigh,
Canst soothe each mortal care ;
And every deep and heartfelt groan
Is wafted to thine ear.

Thy gracious eye is watchful still,
Thy potent arm can save
From threatening danger and disease.
And the devouring grave.

Eternal source of life and health,
And every bliss we feel !
In sorrow and in joy, to thee
Our grateful hearts appeal.

HYMN XXV.

PEABODY.

The Peaceful Death of the Just Man.

BEHOLD the western evening light,
It melts in deep'ning gloom :
So calm the righteous sink away,
Descending to the tomb.

The winds breathe low ;—the withering leaf
Scarce whispers from the tree ;
So gently flows the parting breath
When good men cease to be.

How beautiful on all the hills
The crimson light is shed !
'Tis like the peace the just man gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast !
'Tis like the memory left behind,
When loved ones breathe their last.

HYMN XXVI.

BOWRING.

Rest of the Righteous.

Oh, sweet and sacred is the rest
Round the departed just man's breast ;
Serene the pillow of his head,
And sanctified his funeral bed.

Upon his grave the moonlight beam
Shines smiling—and the dew's on him
Fall soft as on the loveliest flower
That decks the field or crowns the bower.

And if the sad and sorrowing tear
Be sometimes shed in silence there ;
Religion's ray that tear shall light,
And make it as a dew-drop bright.

Then on the earth's maternal breast,
In peaceful hope and joy we'll rest ;
And yield us to death's slumber deep,
As infants calmly sink to sleep.

HYMN XXVII.

H. MOORE.

Steadfastness in Virtue.

AMIDST a world of hopes and fears,
A wild of cares, and toils, and tears,
Where foes alarm, and dangers threat,
And pleasures kill, and glories cheat :

Shed down, O Lord, a heavenly ray,
To guide me in the doubtful way ;
And o'er me hold thy shield of power,
To guard me in the dangerous hour.

Teach me the flattering paths to shun,
In which the thoughtless many run ;
Who for a shade the substance miss,
And grasp their ruin in their bliss.

May never pleasure, wealth, or pride,
Allure my wandering soul aside ;
But through the scenes of mortal ill,
Safe lead me to thy heavenly hill.

HYMN XXVIII.

BOWRING.

The Righteous shall be in everlasting Remembrance.

EARTH's transitory things decay,
Its pomps, its pleasures pass away ;
But the sweet memory of the good
Survives in the vicissitude.

As 'midst the ever-rolling sea,
The eternal isles established be,
'Gainst which the surges of the main
Fret, dash, and break themselves in vain :—

As in the heavens, the urns divine,
Of golden light, for ever shine ;
Though clouds may darken, storms may rage,
They still shine on from age to age :—

So through the ocean-tide of years,
The memory of the just appears ;
So through the tempest and the gloom,
'The good man's virtues light the tomb.

Happy the righteous ! come what may,
Though heaven dissolve and earth decay ;
Happy the righteous man ! for he
Belongs to immortality.

HYMN XXIX.

BOWRING.

Safety of the Virtuous.

HE who walks in virtue's way,
Firm and fearless, walketh surely ;
Diligent while yet 'tis day,
On he speeds, and speeds securely :
Flowers of peace beneath him grow,
Suns of pleasure brighten o'er him ;
Memory's joys behind him go,
Hope's sweet angels fly before him.

Thus he moves from stage to stage,
Smiles of earth and heaven attending ;
Softly sinking down in age,
And at last to death descending :
Cradled in its quiet deep,
Calm as summer's loveliest even,
He shall sleep the hallowed sleep—
Sleep that is o'erwatched by Heaven.

HYMN XXX.

DRENNAN.

Pleasure of Benevolence.

OH, sweeter than the fragrant flower
At evening's dewy close,
The will united with the power,
To succour human woes !

And softer than the softest strain
Of music to the ear,
The placid joy we give and gain,
By gratitude sincere.

'Tis he who scatters blessings round,
Adores his Maker best ;
His walk through life is mercy-crowned,
His bed of death is blest.

HYMN XXXI. · ALEXANDER POPE.

Universal Prayer.

FATHER of all ! in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord !

Thou Great First Cause, least understood,
Who all my sense confin'd,
To know but this, that thou art good,
And that myself am blind ;

Yet gave me, in this dark estate
To see the good from ill ;
And binding nature fast in fate,
Left free the human will ;

What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heav'n pursue.

What blessings thy free bounty gives,
Let me not cast away ;
For God is paid when man receives,
T' enjoy is to obey.

Yet not to earth's contracted span,
Thy goodness let me bound,
Or think thee Lord alone of man,
When thousand worlds are round;

Let not this weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge my foe.

If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

Teach me to feel another's wo,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

Mean though I am, not wholly so,
Since quicken'd by thy breath;
O lead me wheresoe'er I go,
Through this day's life or death.

This day be bread and peace my lot,
All else beneath the sun
Thou know'st if best bestow'd or not,
And let thy will be done.

To thee, whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all beings raise!
All nature's incense rise!

HYMN XXXII.

SCOTT.

Charitable Judgment.

ALL-SEEING God ! 'tis thine to know,
 The springs whence wrong opinions flow ;
 To judge from principles within,
 When frailty errs, and when we sin.

Who among men, high Lord of all,
 Thy servant to His bar shall call ;
 Judge him for modes of faith thy foe,
 And doom him to the realms of woe ?

Who with another's eye can read ?
 Or worship by another's creed ?
 Revering thy commands alone,
 We humbly seek and use our own.

If wrong forgive, approve if right :
 While faithful we obey our light,
 And, cens'ring none, are zealous still
 To follow as to learn thy will.

When shall our happy eyes behold
 Thy people fashion'd in thy mould ;
 And charity our lineage prove
 Deriv'd from thee, O God of love ?

HYMN XXXIII.

WATTS.

*All Nations called upon to Praise God the Creator. A plain
 Translation of Psalm C.*

Ye nations round the earth, rejoice
 Before the Lord, your sov'reign king :
 Serve him with cheerful heart and voice,
 With all your tongues his glory sing.

The Lord is God ; 'tis he alone
 Doth life and breath and being give :
 We are his work, and not our own ;
 The sheep that on his pastures live.

Enter his gates with songs of joy,
 With praises to His courts repair ;
 And make it your divine employ
 To pay your thanks and honours there.

The Lord is good, the Lord is kind ;
 Great is His grace, His mercy sure :
 And the whole race of man shall find
 His truth from age to age endure.

HYMN XXXIV.

BROWNE.

To God the Creator.

GREAT First of beings ! mighty Lord
 Of all this wondrous frame !
 Produc'd by thy creating word,
 The world from nothing came.

Thy voice sent forth the high command ;
 'Twas instantly obey'd :
 And through thy goodness all things stand,
 Which by thy pow'r were made.

Thy glories shine throughout the whole,
 Each part reflects thy light :
 For thee, in course the planets roll,
 And day succeeds the night.

For thee, the sun disperses heat
 And beams of cheering day :
 The distant stars, in order set,
 By night thy pow'r display.

For thee, the earth its produce yields ;
For thee, the waters flow :
And various plants adorn the fields,
And trees aspiring grow.

Inspir'd with praise, may we pursue
This wise and noble end ;
And all we think, and all we do,
To thy true honour tend !

HYMN XXXV.

BROWNE.

To God the Creator and Lord of all.

ALMIGHTY God ! thy pow'rful word
From nothing all things brought ;
Earth, seas, and skies, by thee, their Lord,
With skill divine were wrought.

By thee preserv'd, the world remains
A proof of pow'r divine ;
Whatever this great whole contains,
By sov'reign right is thine.

Thou over all art Lord supreme,
All things from thee derive ;
No creature can dispute thy claim,
Or independent live.

To thine all-gracious pow'r we bow ;
Our wills to thee resign :
Accept the praise ; accept the vow ;
We would be ever thine.

HYMN XXXVI.

WATTS.

The Goodness of God.

SWEET is the mem'ry of thy grace,
O God, our heav'nly King ;
Let age to age thy righteousness
In sounds of glory sing.

God reigns on high, but not confines
His goodness to the skies ;
Through the whole earth thy bounty shines,
And ev'ry want supplies.

How kind are thy compassions, Lord !
How slow thine anger moves !
But swiftly flies thy pard'ning word
To cheer the souls it loves.

All nature through its boundless space
Utters a grateful voice ;
But those who taste thy richer grace
In highest strains rejoice.

HYMN XXXVII.

WATTS.

God Kind and Merciful.

LET ev'ry tongue thy goodness speak,
Thou Sov'reign Lord of all :
Thy strength'ning hands uphold the weak,
And raise the poor that fall.

When sorrow bows the spirit down,
Or virtue lies distress
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

Thy grace supports our tott'ring days,
 And guides our giddy youth ;
 Holy and just are all thy ways,
 And all thy words are truth.

Thou know'st the pains thy servants feel ;
 Thou hear'st thy children's cry ;
 And their best wishes to fulfill
 Thou art for ever nigh.

Thy mercy never shall remove
 From men of heart sincere,
 From those whose fervent humble love
 Is join'd with holy fear.

HYMN XXXVIII.

ADDISON.

Confidence in the Divine Protection.

THE Lord my pasture shall prepare,
 And feed me with a shepherd's care :
 His presence shall my wants supply,
 And guard me with a watchful eye ;
 My noon-day walks he shall attend,
 And all my midnight hours defend.

When in the sultry glebe I faint,
 Or on the thirsty mountains pant,
 To fertile vales, and dewy meads,
 My weary wand'ring steps he leads,
 Where peaceful rivers soft and slow
 Amid the verdant landscape flow.

Though in the paths of death I tread
 With gloomy horrors overspread,
 My steadfast heart shall fear no ill,
 For thou, O Lord, art with me still ;
 Thy friendly arm shall give me aid,
 And guide me through the dismal shade.

HYMN XXXIX.

BROWNE.

Dependence upon Providence.

GREAT Lord of earth, and seas, and skies,
Thy wealth the needy world supplies ;
On thee alone the whole depends,
Thy care to ev'ry part extends.

To thee perpetual thanks we owe,
For all our comforts here below :
Our daily bread thy bounty gives,
And ev'ry rising want relieves.

The wastes of life thy pow'r repairs,
Thy mercy stills tempestuous cares ;
And safe beneath thy guardian arm
We live secur'd from ev'ry harm.

To thee we cheerful homage bring ;
In grateful hymns thy praises sing ;
Direct to thee our waiting eyes,
And humbly look for fresh supplies.

And should thy measures seem severe,
Calmly may we thy chast'ning bear ;
Without complaint to thee submit,
Th' unerring judge of what is fit.

HYMN XL.*God the Preserver of all Things.*

THE earth, and all the heav'nly frame,
Their great Creator's love proclaim ;
He gives the sun his genial pow'r,
And sends the soft refreshing show'r.

The ground with plenty blooms again,
 And yields her various fruits to men ;
 To men, who from thy bounteous hand
 Receive the gifts of ev'ry land.

Nor to the human race alone
 Is thy paternal goodness shown ;
 The tribes of earth, and sea, and air,
 Partake thine universal care.

Not e'en a sparrow yields its breath
 Till God permits the stroke of death :
 He hears the ravens when they call,
 The source of life and joy to all.

HYMN XLI.

God's providential Care.

LORD, how thy wonders are display'd
 Where'er we turn our eye !
 If we survey the ground we tread,
 Or gaze upon the sky.

There's not a plant or flow'r below,
 But makes thy glories known ;
 And clouds arise, and tempests blow,
 By order from thy throne.

CREATURES (as num'rous as they be)
 Are subject to thy care :
 There's not a place where we can flee,
 But God is present there.

Thy hand is our perpetual guard,
 Thou keep'st us with thine eye :
 Why should we then forget thee, Lord,
 Who art for ever nigh ?

HYMN XLII.

A good Conscience the best Support.

WHILE some in folly's pleasures roll,
And court the joys which hurt the soul ;
Be mine, that silent calm repast,
A peaceful conscience, to the last :—

That tree which bears immortal fruit,
Without a canker at the root ;
That friend, who never fails the just,
When other friends betray their trust.

With this companion in the shade,
My soul no more shall be dismay'd ;
But fearless meet the midnight gloom,
And the pale monarch of the tomb.

Though Heav'n afflict, I'll not repine :
The noblest comforts still are mine ;
Comforts which over death prevail,
And journey with me through the vale.

Amidst the various scenes of ills,
Each stroke some kind design fulfils :
And shall I murmur at my God,
When love supreme directs the rod ?

HYMN XLIII.

MEYRICK.

Desire of Instruction.

TEACH me, O teach me, Lord ! thy way ;
That to my life's remotest day,
By thine unerring precepts led,
My feet thy heav'nly paths may tread.

Inform'd by thee, with sacred awe,
My heart shall meditate thy law ;
And with celestial wisdom fill'd,
To thee a pure obedience yield.

Give me to know thy will aright,
Thy will, my glory and delight ;
That, rais'd above the world, my mind
In thee its highest good may find.

O turn from vanity mine eye ;
To me thy quick'ning strength supply ;
And with thy promis'd mercy cheer
A heart devoted to thy fear.

HYMN XLIV.

Man mortal, and God eternal.

THROUGH ev'ry age, eternal God !
Thou art our rest, our safe abode ;
High was thy throne ere heav'n was made,
Or earth, thy humble footstool, laid.

Long hadst thou reign'd ere time began,
Or dust was fashion'd into man ;
And long thy kingdom shall endure,
When earth and time shall be no more.

With thee a thousand years amount
Scarce to a day in our account :
Like yesterday's departed light,
Or an unnotic'd watch of night.

Ah ! what is life in all its pride ?
A rapid year, an ebbing tide,
A winter's gleam, a morning flow'r,
That fades and withers in an hour.

Teach us, O Lord, how frail is man ;
And kindly lengthen out our span,
Till, form'd to wisdom, we shall be
Prepar'd to die, and dwell with thee.

HYMN XLV.

WATTS.

The Blessings of good Government.

ETERNAL Sov'reign, Lord on high,
And Lord of all below !
We mortals to thy Majesty
Our first obedience owe.

Our souls adore thy throne supreme,
And bless thy providence
For magistrates of meaner name,
Our glory and defence.

Kingdoms on firm foundations stand,
While virtue finds reward,
And sinners perish from the land,
By justice and the sword.

Where laws and liberties combine,
To make a people blest,
There crowns with brightest lustre shine,
And kings are honour'd best.

Let Cæsar's due be ever paid
To Cæsar and his throne ;
But consciences and souls were made
For thee, O God, alone.

HYMN XLVI.

The Rewards of Wisdom.

How happy is the man who hears
Instruction's warning voice ;
And who celestial wisdom makes
His early, only choice !

Wisdom has treasures greater far
Than east or west unfold ;
And her rewards more precious are
Than is the gain of gold.

In her right hand she holds to view
A length of happy years ;
And in her left the prize of fame
And honour bright appears.

She guides the young with innocence,
In pleasure's path to tread ;
A crown of glory she bestows
Upon the hoary head.

According as her labours rise,
So her rewards increase ;
Her ways are ways of pleasantness,
And all her paths are peace.

HYMN XLVII.*The God of Nature worshipped.*

HAIL, King supreme ! all wise and good,
To thee our thoughts we raise ;
While nature's beauties, wide display'd,
Inspire our souls with praise.

At morning, noon, and ev'ning mild,
Thy works engage our view ;
Oft as we gaze, our hearts exult
With transports ever new.

Thy glory beams in ev'ry star
Which gilds the gloom of night ;
And decks the rising face of morn
With rays of cheering light.

The sunny hill, the dewy lawn,
With thousand beauties shine ;
The silent grove, and awful shade,
Proclaim thy pow'r divine.

From tree to tree, a constant hymn
Employs the feather'd throng ;
To thee their cheerful notes they swell,
And chant their grateful song.

Great nature's God ! still may these scenes
Our serious hours engage !
Still may our grateful hearts consult
Thy works' instructive page !

HYMN XLVIII.

Masaniello's Hymn.

O THOU who sittest above where worlds adore thee,
And yet with pity look'st down on all below ;
Almighty Father, thy children bend before thee,
Thou wilt protect them. Thine aid thou wilt bestow,
O hear our cry, hear, hear, our cry.
Grant in our need, help from on high ;
O take us to thy care,
Hear, hear, our prayer.

O Thou who madest all things this earth containeth,
And all the nations did form of kindred clay ;
Who rulest in justice, and when the poor complaineth,
From his petition turn'st not thine ear away ;
O hear our cry, hear, hear, our cry ;
Grant in our need help from on high.
We bow before thy throne ;
We trust in thee alone.

HYMN XLIX.

A New Year.

ANOTHER year the warning gives,—
How swiftly life departs !
O God ! that warning deeply grave
Upon our thoughtless hearts.

How many, whom its opening saw
With hopes as fresh and brave,
And full of life as ours could be,
Now fill the silent grave !

There's not a rank, there's not an age,
Death has not forced to bear
A witness to his conquering might,
And made a prisoner there.

O God, may none of us presume
Upon thy sparing love ;
But seek, by wiser uses still,
Our thankfulness to prove.

Each thought and power to holy aims
Henceforth may we engage ;
And strive a brighter history
To write on each day's page.

And if this year shall be the last
Which we on earth may see,
Without a blot in thine account,
Oh, let its record be !

HYMN L.

On the Bounty of God.

LORD of heav'n and earth, and ocean,
Hear us from thy bright abode,
While our hearts, with deep devotion,
Own their great and gracious God.
Health and ev'ry needful blessing
Are thy bounteous gifts alone ;
Comforts undeserved possessing,
Bend we low before thy throne.

HYMN LI.

Temperance Prayer.

O THOU from whom all gifts proceed,
A blessing now dispense :
And give us, Lord, with power to plead,
The cause of temperance.

With wisdom, charity, and zeal,
May we its blessings trace ;
That all to whom we shall appeal
Those blessings may embrace.

That self-denial may we show,
Which men of old enjoin'd,
And every vain desire forego,
To benefit mankind.

That which offends a brother's eye,
Or gives another pain,
May we in love ourselves deny,
And from its use abstain.

HYMN LII.

Farewell to Intemperance.

Oh ! thou source of ills unnumber'd,
Long by thee I've been enslav'd ;
Much too long has reason slumber'd,—
But adieu ! at last I'm sav'd.

Now farewell ; my duty calls me
To a scene of joy and peace ;
Now no more thy bond enthalls me ;
Now my days of anguish cease.

Free from fev'rish heats and sorrow,
Now I hail the peaceful night ;
Brightly dawns the coming morrow
To my renovated sight.

Star of Temperance ! brightly shining,
Shed thy radiant beams around ;
Every joyous heart combining,
Loudly let its praise resound.

HYMN LIII.

On Divine Love.

Lo ! my Shepherd is divine,
How can I want when He is mine ?
By the stream that wanders slow
Through the mead where flow'rets grow,
He leadeth me, and there I rest,
In love and peace divinely blest.

HYMN LIV.

In Adoration of the Lord.

SING to the Lord in joyful strains,
Let earth his praise resound ;
Ye who amidst the ocean dwell,
And fill the isles around.

Thou city of the Lord begin
The universal song,
Let all combin'd with one accord,
The cheerful notes prolong.

HYMN LV.

On the Grave.

How still and peaceful is the grave,
When life's vain tumults past,
The appointed house by Heav'n's decree
Receives us all at last.

There servants, masters, rich and poor,
Partake the same repose ;
And there in peace the ashes mix
Of those who once were foes.

HYMN LVI.

On Religious Resignation.

O SNATCH me swift from these tempestuous scenes,
To where life knows not what distraction means,
To where religion, peace, and comfort dwell,
And cheer, with heartfelt rays, my lonely cell !

Yet, if it please Thee best, thou Pow'r supreme,
 My bark to drive through life's more rapid stream;
 If low'ring storms my destin'd course attend,
 And ocean rages 'till my days shall end,
 Let ocean rage, let storms indignant roar,
 I bow submission, and resign'd adore.

HYMN LVII.

In Praise of the Lord.

Y^e that delight to serve the Lord,
 The honours of his name record,
 His sacred name for ever bless;
 Where'er the circling sun displays
 His rising beams or setting rays,
 Let land and seas his power confess.

HYMN LVIII.

On the Almighty Power and Justice.

J^EH^OV^AH reigns, in majesty excelling,
 Above the clouds is fixed his awful dwelling;
 With humble reverence let us bend before Him,
 And deep within our inmost hearts adore Him.

With justice and with truth He ever reigneth
 O'er heav'n and earth, and all that earth containeth;
 All mortal power to His dominion bending,
 His glory through eternity extending.

HYMN LIX.

On the Consolations of Religion.

O THOU that read'st the secret heart,
And hear'st the sufferer's softest sigh ;
When I remember that *Thou art*,
I feel each care, each sorrow fly.

Thou art, to whom the sinner's moan
Was never yet breath'd forth in vain ;
Thou art, to whom each want is known,
Each hopeless wish, each fruitless pain.

And O, while earthly loves grow cold,
And earthly comforts break away,
Thou art the sufferer's certain hold—
The same throughout eternal day.

Thy smile of love beams always bright,
To cheer the contrite sinner's heart ;
Nor can that soul be plung'd in night,
That knows, O Lord, and feels *Thou art*.

HYMN LX.*Peaceful Reflection.*

How blest is he whose tranquil mind,
When life declines, recalls again
The years that time has cast behind,
And reaps delight from toil and pain !

So, when the transient storm is past,
The sudden gloom and driving show'r,
The sweetest sunshine is the last ;
The loveliest is the evening hour.

HYMN LXI.

Proclaiming God's Love.

MIGHTY God ! while angels bless thee,
May a mortal sing thy name ?
Lord of all, may all address thee,
Earth and heaven thy love proclaim.
Hallelujah ! Amen.

HYMN LXII.

Praise the Lord.

PRAISE the Lord ! ye heavens, adore him !
Praise him, angels, in the height ;
Sun and moon, rejoice before him ;
Praise him, all ye stars and light :
Praise the Lord, for he hath spoken ;
Worlds his mighty voice obey'd ;
Laws, that never shall be broken,
For their guidance he hath made.

Praise the Lord, for he is glorious,
Never shall his promise fail ;
He hath made the righteous victorious ;
Sin and death shall not prevail :
Praise the God of our salvation ;
Hosts on high, his power proclaim ;
Heaven and earth, and all creation,
Laud and magnify his name.

ANTHEMS.

ANTHEM I.

The Music by Dr. Green.

SING unto the Lord a new song, ye that go down to the sea; the isles, and the inhabitants thereof. Let them give glory unto the Lord, and declare his praise.

ANTHEM II.

The Music by Farrant.

LORD, for thy tender mercies' sake, lay not our sins to our charge, but forgive that is past; and give us grace to amend our sinful lives, to decline from sin, and incline to virtue, that we may walk with a perfect heart before thee now and evermore.

ANTHEM III.

Music by Weber.

HEAR us, Almighty God, most gracious God, Father, we give thee praise. Our thanks we raise that we woke to liberty. Lead us, though we should die. Still shall our latest sigh breathe to thy name unbroken love. Glory be ever thine.

ANTHEM IV.

Music by Creighton.

I WILL arise and go to my Father, and will say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy Son.

ANTHEM V.

The Music by Spohr.

BLEST are the departed, who in the Lord are sleeping, from henceforth for evermore: for they rest from their labours, and their works follow them.

ANTHEM VI.

Music by Handel.

WHEN the ear heard him, then it blessed him, and when the eye saw him, it gave witness of him. He delivered the poor that cried; the fatherless, and him that had none to help him.

ANTHEM VII.

Music by Dr. Boyce.

BLESSED is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble. The Lord preserve him, and keep him alive, and comfort him when he lieth sick upon his bed. Lord, when I am in health thou upholdest me. Hallelujah.

ANTHEM VIII.

Music by Kent.

BLESSED be thou, Lord God our Father, for ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: thine is the kingdom, and thou art exalted as head over all. Both riches and honour come of thee, and thine hand giveth strength unto all. Now, therefore, we thank thee, and praise thy name.

ANTHEM IX.

Music by Dr. Green.

THOU, O God, art praised in Zion, unto thee shall the vow be performed in Jerusalem. Thou that hearest the prayer, be merciful unto our sins. Blessed is the man whom thou choosest and receivest unto thee, he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple. Thou shalt shew us wonderful things, O God, of our salvation.

Thou art the hope of all the ends of the earth ; thou stillest the raging of the sea, the noise of his waves, and the madness of the people. Thou visitest the earth, and blessest it, and thou crownest the year with thy goodness.

ANTHEM X.

Music by Beckwith.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful, but his delight is in the law of the land, in which he will exercise himself day and night.

For thy righteousness is everlasting, and thy law is truth.

ANTHEM XI.

Music by J. Battishall.

CALL to remembrance, O Lord, thy tender mercies, and loving kindness, which have been ever of old. O remember not the offences of my youth, but according to thy mercy think thou on me.

ANTHEM XII.

Music by Battishall.

BEHOLD how good and joyful a thing it is, brethren, to dwell together in unity. Hallelujah.

ANTHEM XIII.

Music by Green.

SING, O heavens, and be joyful, O earth ; break forth into singing ye mountains, for the Lord hath comforted his people, and will have mercy on the afflicted.

ANTHEM XIV.

Music by G. A. Hasse.

O GIVE thanks unto the Lord, call upon his name, and make known his deeds among the people. Glory ye in his name, for his mercy endureth for ever,

ANTHEM XV.

Music by C. Gregor.

BLESS the Lord, O my soul, and forget not all his benefits.

ANTHEM XVI.

Music by Clari.

BLESSED is he who cometh in the name of the Lord. Hosanna in the highest.

ANTHEM XVII.

Music by Palestrina.

WE have heard with our ears, O Lord, and our fathers have declared unto us thy mighty works which thou hast done in the time of old; how thou didst drive out the heathen with thy hand, and plant them in: for they got not the land by their own sword, it was not their own arm that helped them, but it was thy right hand, and the light of thy countenance. Thou art my King, O God! Send help unto Jacob. Through thee will we overthrow our enemies, and in thy name will we tread down them that rise up against us.

ANTHEM XVIII.

Music by Dr. Croft.

PRAISE the Lord, O my soul, for he is exceedingly glorious. O Lord, thou art clothed with majesty and

honour : thou deckest thyself with light, and spreadest out the heavens like a curtain. He laid the foundations of the earth, that it should never be moved at any time. O Lord, how manifold are thy works, in wisdom hast thou made them all. The glorious majesty of the Lord shall endure for ever. Hallelujah.

ANTHEM XIX.

Music by I. Goss.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin; for I acknowledge my faults, and my sin is ever before me. O give me the comfort of thy health again, and establish me with thy free spirit. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. O God, thou that art the God of my health, my tongue shall sing of thy righteousness.

ANTHEM XX.

Music by Palestrina.

I WILL praise thy name, O thou most High, and proclaim all thy wondrous works; I will praise thy name for evermore. O my God, thou art my refuge, and thou art my defence : thy right hand hath helped me.

CHORUSES.

CHORUS I.

From the Creation.—Music by Haydn.

THE heavens are telling the glory of God; the firmament declares the wonders of his works.

CHORUS II.

From Gardner's "Judah."—Music by Haydn.

Now elevate the sign of Judah, now elevate the banner, call it forth in Zion. Desert us not, O Lord! Thou art always gracious to thy servants. Thou art our God, O Lord of hosts! So will we praise thee! Amen.

CHORUS III.

From Gardner's "Judah."—Music by Mozart.

BLESSED are they that wait for him, for they shall find delight in him.

CHORUS IV.

From Gardner's "Judah."—Music by Nauman.

Sons of Zion, come before him, bring the cymbal, bring the harp. High in glory, lo! he's seated: see the King! he sits in state. Sons of Zion, sound the lute, and strike the harp.

CHORUS V.

From Gardner's "Judah."—Music by Mozart.

O RETURN unto him, for the Lord will hear thy voice in his mercy.

CHORUS VI.

From Gardner's "Judah."—Music by Haydn.

ARISE, O Judah, in the song of gladness, for the Lord hath chosen his people to their inheritance. Hear it, O Judah, the Lord is ever gracious to his people. O praise him for evermore. Amen.

CHORUS VII.

From the "Tempest."—Music by Stevens.

THE cloud-capt towers, the gorgeous palaces, the solemn temple—the great globe itself—yea, all which it inherit, shall dissolve; and, like the baseless fabric of a vision, leave not a rack behind.

CHORUS VIII.

From Young's "Night Thoughts."—Music by Horsley.

THOU who didst put to flight
 Primeval silence, when the morning stars
 Exulting, shouted o'er the rising ball;
 O Thou, whose word from solid darkness struck
 That spark the sun, strike wisdom from my soul;
 Through this opaque of nature and of soul
 This double night, transmit one pitying ray,
 To lighten and to cheer. O lead my mind,
 Lead it through various scenes of life and death;
 And from each scene the noblest truths inspire.
 Nor less inspire my conduct than my song:
 ————— my best will
 Teach rectitude, and my firm resolve
 Wisdom to wed, and pay her long arrears.

CHORUS IX.

Music by Handel.

AND the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

CHORUS X.

Music by Handel.

AGAIN we hail a Sabbath morn—again we raise our thoughts to Heaven, and our orisons shall manifest our

gratitude, in songs of praise to our beneficent Creator, Preserver, the Almighty God, the everlasting Father, the unerring Judge.

GRAND CHORUS XI.

Music by Handel.

HALLELUJAH! for the Lord God omnipotent reigneth. The kingdom of this world ever has been the kingdom of our Lord the mighty God, and he shall reign for ever and ever. King of kings, and Lord of Hosts. Hallelujah.

CHORUS XII.

From "Israel in Egypt."—Music by Handel.

SING ye to the Lord, for he hath triumphed gloriously. The horse and his rider he hath thrown into the sea.

CHORUS XIII.

From "Israel in Egypt."—Music by Handel.

LET their celestial concerts all unite,
To sound his praise in endless blaze of light.

CHORUS XIV.

From "Samson."—Music by Handel.

HE gave them hailstones for rain; fire mingled with the hail ran along upon the ground.

CHORUS XV.

From "Judas Maccabeus."—Music by Handel.

DISDAINFUL of danger we'll rush on the foe,
That thy pow'r, O Jehovah, all nations may know.

CHORUS XVI.

Music by Webbe.

WHEN winds breathe soft along the silent deep,
The waters curl, the peaceful billow's sleep ;
A stronger gale the troubled wave awakes ;
The surface roughens, and the ocean shakes.
More dreadful still, when furious storms arise,
The mounting billows bellow to the skies.
On liquid rocks the tott'ring vessel's toss'd,
Unnumbered surges lash the foaming coast ;
The raging waves, excited by the blast,
Whiten with wrath, and split the sturdy mast ;
When in an instant He who rules the floods,
Earth, air, and fire, Jehovah, God of gods,
In pleasing accents speaks his sovereign will,
And bids the waters and the winds be still.
Hushed are the winds, the waters cease to roar,
Safe are the seas, and silent as the shore.
Now say what joy elates the sailors' breast,
With prosperous gale so unexpected blest ;
What ease, what transport in each face is seen,
The heavens look bright, the air and sea serene ;
For every 'plaint we hear a joyful strain,
To Him whose power unbounded rules the main.

CHORUS XVII.

Music by Handel.

THUS rolling surges rise,
And plough the troubled main ;
But soon the tempest dies,
And all is calm again.

CHORUS XVIII.

Music by Haydn.

O SING unto Jehovah, and praise him for ever. Amen.

CHORUS XIX.

Music by Haydn.

FATHER, we adore and worship thee; O God, most high. Holy Lord of hosts. Glorify his name for evermore, and tell of all his wond'rous works. Mighty God, we worship thee evermore.

A MORNING PRAYER.

I THANK thee, O Lord, for the refreshing sleep from which I am awakened. And now that I am entering on the enjoyment of another day's existence, may it please thee so to uphold me in the discharge of my duties, that my acts may be beneficial to all persons with whom I am concerned, as well as to myself; and that they may be in accordance with thy intentions, for the peace and comfort of thy creatures of every condition.

AN EVENING PRAYER.

ANOTHER day of my life has passed away. While I compose myself to enjoy the blessing of rest, may my recollections be sweetened by a sense of having done those things which I ought to have done, and abstained from doing those things which I ought not to have done. And, most merciful Father, may the enlarged experience which the events of the day have afforded me, confirm or correct my judgment in the knowledge of thy will, and of my duties to my fellow-creatures, and strengthen me in my endeavours to fulfil them with fidelity and vigilance.

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